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PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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TERMS—$2 per annum to those who order the paper sent by *mail*, and $2.50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

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EDITORIAL ARRANGEMENTS.

The editors of *The Independent* are LEONARD BACON, JOSEPH P. THOMPSON and R. S. STORRS, Jr. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

Rev. JOSHUA LEAVITT is Assistant Editor.

The Editorial arrangements of *The Independent* for the present year will be substantially as heretofore. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon he would therefore have done so at the present time, the circulation of the journal being now sufficient to justify it. But in consequence of that absence he has consented to waive his determination for the present, and to continue to give of his time and strength to our columns. He will hereafter be relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles.

We have already announced that Rev. Dr. CHEEVER will bring the fruits of his ripe scholarship, his cultivated taste, his mature experience, and his devotional spirit to enrich our columns.

Rev. H. W. BEECHER will continue to impart to them his force, earnestness, and wit, his varied acquirements, and his generous sympathy with whatever is true, and noble, and good.

The elaborate and polished pen of our esteemed contributor CHURCH, will also continue the discussion of historical, theological, scientific, and practical questions according to the earnest which our readers have for several weeks enjoyed; and the corps of domestic and foreign correspondents will supply all matters of intelligence and interest from their several fields.

The Assistant Editor will remain at the post which he has filled with so much advantage to the paper and its readers.

Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Jan. 13, 1851.

REV. HENRY WARD BEECHER'S LECTURE.

Your "asteroidal associate" lectured on Wednesday evening last to a jammed audience in the Tremont Temple, under the auspices of the Mercantile Library Association, on the subject of CHARACTER.

If—said he—we draw a strong line between character and reputation, for philosophical reasons, it is yet more necessary for practical ones. Character is a man's inward likeness—reputation the shadow he casts. A statue may be perfect, and its shadow distorted, yet it is generally true that one pretty fairly copies the other. Character, is what a man *is*; Reputation, what others think him to be. Character is a good, sound, interest-paying stock; Reputation is a fancy stock, the inflated football of the market.

Sometimes a good worthy citizen finds himself in a place where five ways meet, and he tries to walk in all the five ways at once. In so doing he is said to have saved his character. It was his reputation, however, that he saved, if he saved anything.

Reputation sometimes has little real connection with character. If a speaker is only fluent—he is reputed a Demosthenes. If a clergyman has a pleasant way with him in private circles, and preaches pleasant sermons—he is of course reputed a Whitefield. If a merchant is actually worth $500,000, he is reputed to be worth a million. But the assessor brings him to his confession, and a subscription paper about as well.

Influence is the allegiance which men confess to goodness and strength. If a man would be influential, he must seek it within himself. There is no better receipt than the Scriptural, "*Add* to your faith virtue, and to virtue knowledge, &c." When this is thoroughly done, you will have influence whether men will it or not. How many men are taught to be silent, or to be vocal, only upon exact calculation, in order to *save their influence*; counsel about as sensible as to tell a man to try to save his shadow! The way to have influence is to *be heroic*, and not to martyr yourself to that misnamed prudence which is continually dodging between lies and verities, and weighs moral conduct as it weighs pork and flour. If a man is good, he will do good. I do not live in your opinion, but in what I am. All men will be found in one of three classes of character. Either,

1. Where all the faculties are satellites about one master faculty, or

2. Where some group of faculties sways the man, or

3. Where the character is multiplex or manifold.

First class, including all who have some one simple regnant faculty. This may be obvious, or like the mainspring of a watch, may be coiled and concealed. All other activities are satellites and revolve around it. This faculty is sometimes, though rarely, *veneration*, and then the man becomes a worshipper by necessity, and his worship is not a duty, but a passion evolved. Sometimes it is *love of approbation*. Whether it will take the form of vanity or ambition, will be determined by other faculties. But whether it is sly or not, there is only one heart underneath. And as you find about the streets a thousand beggar boys, yet from all the varying piles of locomotive rags, and through all the varieties of brogue and story, ever but the same, "Your money, sir;" so from this man, in whatever guise he is, there is the same, "Your admiration, sir." Every pulsation of his heart is for applause. Among worshippers he is a devotee; among reformers, a radical; among conservatives, stability is his delight; among fools, a jester; his religion changes, like a navigator's dress, with every latitude, from the Equator to the Pole; seemingly as variable as the wind, yet true as the laws of nature, to the one grand passion. Sometimes it is *pride*, and then there is to him nothing so influential as himself. There are one hundred sorts of proud men. *Constience*, sometimes *used* to be a regnant faculty over some men, but it is not fashionable now. The man of *mere* conscience is cold. The true conscience is that which is clasped and loved by all the faculties. The miser, again, is not a satyr or a hippogriff, but a real existence. He begins by being economical, and ends by becoming a monomaniac. He should be treated medicinally.

If an honest commission of lunacy should be faithful to its trust, I think there would be many vacancies among capitalists. But there are other men—the stuff of which misers are made—whose life pivots upon gain. Such a man is religious as far as it is economical. He is a lover of art, and will point you to a Guido or Rubens upon his wall, to which, the comfortable reflection that he bought it for one-tenth its market value is an everlasting varnish. He has been cut in marble too—at one-third the minimum of the starving sculptor. He estimates the revolutions of empires entirely by their effect upon Harlem stock. He will chaffer with death, and threaten not to go in at Heaven's gate unless at half-price.

In throwing out one or two practical remarks under this first head, the speaker said—that conscience will yet come to be the ruling element in human life. But now we all dread it. I feel compelled, young gentlemen, in view of the present state of the Union, to implore you to be on your guard against this dangerous faculty. Take milder views of duty, and do not die of too much conscience. After which, it may be well to send a few missionaries to the jungles of South Africa, to entreat the generation of lions not to die of too much abstinence!

Those faculties which govern are those which are used the most. Our own sensibility is not to be our judge of character. If we are too firm against another, the matter may present itself to our mind, as if it were obstinacy in him. There are many faculties which continually act, and yet are not the master passion. So, also, there is no necessity that all beside the master passion be silent. They co-work with it. A good band gives a sound like one tone. On the whole a *lean* character is most *profitable*, as a lean weasel can crawl through the smallest holes. The same character may be trained upward or downward. The muscles which impel the eagle homeward are the same by which he nuzzles in the mud.

Second class, including all who are swayed by some particular group of faculties.

(*a*). *The animal group.* Sensualists and drunkards I pass over, and all who with them form a corrupt residuum at the bottom of society. But there are not a few *respectable* men, under the rule of this group. It is a fallacy to suppose that outcasts are alone vicious. Every rank of society produces specimens equally animal. I am unable to discriminate between the wretch who falls into the gutter, rum-drunk, and him who slides under the table from his champagne. They are equals, though not fellows. So it is with the glutton, with whom a chop, a steak, or a stew are beyond exclamation points.

(*b*). *The social group.* These may be good thinkers and workers, but you know them not, until you have pierced through into their social life. Such men are the heroes of the family. They are not for public use; not plowshares to rip up the tough sward, but flowers and grass adorning that sward. We love them in our hours of quiet. They are the very sort of men for excellent neighbors, but most unfit for a part in the storm and struggle of outward life.

(*c*). *The intellectual group.* They are the *doers*. They are full of fuel, and the steam hisses at every rivet. Their highest enjoyment is *to act*. Their force is executive. Here come in artists and poets—and thousands of true poets there are whose works have never been written. Here belong also the ascetics, philosophers, and statesmen, aspiring higher and higher, and bending everything to their purposes.

(*d*). *The esthetic group.* With these the root of life sends up no shaggy stalk. Oh, how strangely out of place do these good people sometimes appear when put to uses foreign from their tastes! Poor wife—with ungovernable tastes for the last new novel—in the company of ragged stockings pleading for yarn, and ragged breeches pleading for patches, and a husband coming home to a meatless dinner!

(*e*). *The moral group.* He who is swayed by this group, longs after the good, the just, the noble, not from reasoning but intuition. His congenial soul springs forth toward moral excellence, like a child toward its mother's voice. Like fast anchored rocks they split the flood that rushes by. An unworthy life is to them the bitterest death. Few there be who thus love the right because it is RIGHT, fearing no scoff and shrinking from no storm.

(*f*). *Groups formed by circumstances.* Circumstances decide their action. Sometimes they are full of religious fervor—but alas! that there must be a Monday to their Sabbath. Then comes the spirit of politics and takes possession, and oh! "our beloved Union," what sympathies appear for that! How bravely they go into all schemes to save it—and pay the bills. But this cools them—phlebotomy of the pocket is excellent for all fervors. Then comes on winter—the season of lectures—and as the amateur farmer vexes his acres with the seeds of every land and clime, so they try all possible knowledge. Their activity, like the thermometer, depends upon the temperature around them.

Life is made up of men like these—of the interactings of diverse characters. How foolish to think of perfect unity in faith or life. The eye might as well try to convert the ear to sight, as the man of fact the man of fancy. To some, religion is a life of duties—to others, of feelings. To some, God is a god of justice, (they do not see his goodness); to others, a god of mercy, (they do not see his justice). It is natural for men to run into sects and schools. The root of the diversity is in the essential nature of the race.

Third class, including those of a multiplex or manifold character.

We find this class spoken of in satire, but it is therefore none the less psychologically true, and well known, for the world always feels a truth before philosophy describes it. Sometimes two groups exist in equal strength—sometimes three groups rotate. Along one path, one set rules; along another, another set. Sometimes each group has a conscience of its own. Call upon a gentleman at his house, your happiness is the end of his endeavor, and his conscience is ruled by that. Call upon him at his store, and his interest is the end of his endeavor—his conscience is ruled by that, and he will make the most he can out of you. Go to him as a friend, and he is all complaisance and genuine kindness. Go to him as a broker, and he will shave your paper at two per cent. a month, and if you are in (financially) a tight place, he will mark you out for plunder, as an ox or a sheep is marked out into choice pieces in the cook-books. These men have one set of principles for their public, and another for their private life. A lie is gross in private, but venial in business. Public opinion has legalized this, so that a man who should attempt to regulate his whole conduct by *one rule*, cannot follow the channels of business, but will run aground continually.

In manufacturing, there is no computing the cheats. Each has his own special gloss. We are all to blame for this—all who want *something* for *nothing*. We compel the carpenter to build a house worth $20,000 for $10,000, or lose the job; and he does it—in ways which we find out at our leisure. Men must cheat or starve, and it is easier to do the former than the latter.

Commercial men do not lose conscience. I speak of them not as men, but as commercial men. Practical commerce, at best, is as cold as a stone. *Business is business.* On Sunday, the exemplary merchant hears from the pulpit, "Look not every man on his own things, but every man also on the things of others," and he says amen to that. On Monday he hears the genius of commerce say "Every man for himself," and he says amen to that. He has one conscience for Sunday and another conscience for Monday. If, said the lecturer, I wished to send consternation along the exchange, and panic to the tables of the money-changers, I would not send war nor pestilence, but I would bring down love's brightest angel, benevolence, before the sweet splendor of whose face the financial men would flee away. Why! the Lord's Prayer would bring down fire from heaven, if answered. "*Thy will be done on earth as it is in heaven,*" would be the death knell of banks and offices—the caucus would vomit out its impurity—the slave would go up—the master would go down—the crooked places would be made straight, and the rough places smooth. If every brick in every wall that had been laid in transgression, and every nail driven in sin, and every bale and box brought forth in iniquity, were to groan and sigh, how many articles around us would remain silent? How men would shriek and cry out, "art thou come to torment us before the time?" If every article of trade in *any* store, that was there through wrong, were to fly through the air to the place of rightful ownership, what a flight of bales and boxes and sugar casks should we see! The Lord's Prayer would be a very unsafe prayer to pray, *if it were answered.* But is not the wrong as much here, as if it were thus demonstrated before our eyes?

The lawyer is very often pure in private life. Go to him *at home*, and ask him to lie or cheat for you, and he will scorn you with flaming anger. But go *to his office*, and ask him to do substantially these very things, in the way of business, in your case, and he will do it. Houses have a parlor door, a kitchen door, and a cellar door, and so have men. Bring some article to the parlor door which is contraband there, and men say, "What! bring such things *here*?" (The sin is not in bringing the *thing*, but in bringing it to the *wrong door*.) Pass it along to the kitchen, and if refused there, roll it into the cellar. Nothing comes amiss there. It is a great art to know the philosophy of getting entrance and *selecting* entrance at the different doors of a man's heart.

The CHRISTIAN is the man who carries his convictions of right into ALL his conduct, who has one conscience, and but one, for every kind of business, and every hour of life, who will not do at a caucus what he would not do at home. His stops are all voiced together, so that all portions of his nature blend into one sublime and magnificent harmony. Such a life hath the world for its cathedral, and the ages will listen to it.

The attempt to introduce the religious element as the root of things, is the nucleus of all the conflicts around us. We are trying to answer the question, shall the great conscience rule all parts of our character or not? Surgery upon the body politic sets the whole land a-howl, and no ether has yet been discovered potent enough to make the patient insensible to the process. Every body admires the fleckered clouds as they sail through the sky sun-gilt, but when they rain, then come curses; so do men greet Truth endeavoring to become concrete.

One word here on the great question of the times. There can be no difference of opinion that individual welfare is bound up in the general welfare—and that the general welfare is founded on obedience to the laws—and that obedience to the laws stands on the individual conscience. These elements cannot be brought into conflict, and law put above conscience, without endangering the whole superstructure. Those who were cradled in New England, with her hallowed memories, who have looked out upon the miserable Republics of South America—like ourselves in laws and institutions—are not the men to sneer and scoff at conscience as the foundation of law. For every one is bound to obey the law *because* it is founded upon the true, the just and the right.

(Here the lecturer was interrupted by cries of "*hear*," "*hear*," "*good*," &c. &c. and by such a storm of applause that he took his seat as if to conclude his lecture. After loud calls to go on he arose and continued as follows.)

Let me say that there can be no such thing as good moral character unless good elements are recognized. Such as sincerity, truth, frankness, (which is the direct utterance of truth.) Words are apt to become fetters. Thinking gets adulterated if we do not pour out free words. Whatever lays an embargo on the free thought is wrong. We come to truth by intuition. When measured by tape and yard-stick she becomes mercantile. Never fear to utter a noble sentiment when God gives one.

The love of right and justice is another element to be recognized and cultivated. By this, wisdom and power are equalized. The civil liberty of a country is to be measured not by the condition of the richest, but by that of the poorest of its citizens. The spectacle of other ages has been noble—of men defending their own rights. But the spectacle of ours is sublime—of men taking care of those who are too weak to help themselves. (Great applause.) Christianity must be bankrupted, or liberty must become universal. Neither you nor I believe that the banner will be torn from the hand of God!

But there is a practical question—*Can these elements be maintained in practical life?* Can one succeed if he incorporate them into himself, and surrender up himself to them? YES, if he have but patience and knows "how to suffer and be strong." *Real* growth is slow growth. Every man may grow steadily, nobly, if he will. He may do it in *every place*, if he will but know that that place is his *school*. When the rain descends and the floods beat, stand and take it; it is your discipline. God sends pains, and vexations, and conflicts to you, as he sends his north wind to brace your bodies with manly vigor. Every man may shed a lustre on his calling. Do not think you must change *that*, before you can be good or even great. Not the place ennobles the man—but the man ennobles the place. Stand in your lot. Be strong and fear not!

The lecture was brilliant with those unreportable pyrotechnic splendors which fascinate an audience, as well as powerful in its clear and deep range of thought, and was enthusiastically applauded during its progress and at its close.

MORTON.

FROM OUR PHILADELPHIA CORRESPONDENT.

MR. BARNES'S HISTORICAL LECTURE.

The fourth of a course of lectures before the Pennsylvania Historical Society, was delivered by Rev. Mr. Barnes, on Monday evening, Dec. 16th, at the Hall of the University, in Ninth street. On account of the inclemency of the weather, the lecture was received by a very moderate audience.

His subject, as announced in the scheme of lectures, was, "History, in some of its Relations to Revealed Religion."

The lecturer opened his theme by noticing its extent, and disclaiming any aim at covering the whole ground. History, he said, might be viewed in relation to everything that interests mankind. It has relations to war, to commerce, to science, to religion. Thus far it had been treated mainly with reference to the first. There are but few specimens of history writing in which the interests of mankind are duly and impartially represented. Among them might be reckoned the Germany of Tacitus, the Pictorial History of England, and of Macauley's late work, the third chapter, detailing the state of the nation before the accession of the second James.

The lecturer's profession inclined him to regard history in its relations to Theology. He felt free to bring this part of the subject forward under the present circumstances, and doubted not but that it would be sufficiently interesting to his audience.

First, history is dependent in its origin and great outlines upon the Bible. Much of the Bible is historical, and of this there is much that has well founded claims to high antiquity. The reader of the book of Job might feel sure that he had in his hand the oldest poem in the world. So the reader of Genesis sees the oldest historical work. Of the remotest periods, we find of profane history nothing but chaos. At its commencement, a state of things is abruptly entered upon; nations in midway career, whose origin is not hinted at; dynasties that came to the throne, the historian says not when nor how. The Bible goes a great way to supplying these grave deficiences. The 10th of Genesis especially is full of instruction upon matters which must be known before the condition of the world at the opening of profane history can be understood.

The *second* topic of the discourse, the unfolding of a divine plan in history, was only mentioned.

Third, history is related to revealed religion, as it presents the fulfillment of prophecies. History and prophecy are distinct fields of literature. They may be studied apart, and there can be no collusion between the authors in the separate departments. Yet the historian seems often to be writing only a commentary on the prophet; and history may well be considered as fulfilled prophecy, while prophecy may be regarded as history in anticipation. The foresight of the sagacious Burke led him to anticipate results from the French revolution which accorded so exactly with what the history of that tragedy afterwards chronicled, that one unacquainted with the facts in the case might have suspected a collusion.

So in the prophecies of Isaiah and Ezekiel we might read the present condition of Tyre and Babylon as clearly and justly stated as in the histories of those cities. Josephus, the Jew, writes of the destruction of Jerusalem as if he meant to furnish a commentary upon our Savior's prediction of that event. The renowned historian of the Decline and Fall of the Roman Empire, "Gibbon—like Byron in Don Juan—wanted a hero; and Julian was selected to supply the want. When the lecturer first read this history, that which most impressed him of the whole was the part devoted to the character of Julian the Apostate. This the historian evidently labors to present to the greatest advantage; this he handles with more than his usual ambition of style. Under many favorable circumstances, this personage sets out to rebuild the walls and waste places of Jerusalem, in defiance of the prophetic curse resting upon them, but Julian's own historian is compelled to record the disastrous issue of this attempt, and Gibbon is constrained to follow him! The history of the Decline and Fall is invaluable to the student of the Bible. The author is patient in his research, learned and scholarly in his references, sufficiently comprehensive in his grouping, unbiassed and cool in his judgment, and except in his speculations on religion and his sneers at Christianity, a most impartial writer. The weakest parts of his work are undoubtedly the 15th and 16th chapters, where, refusing the correct and palpable reasons, he endeavors otherwise to account for the origin and rapid growth of Christianity. Taking him as a whole, he has furnished us with the best ecclesiastical history of the period with which he is concerned. And this I say, remarked the lecturer, with a full consciousness of what Mosheim and Gieseler and Neander have accomplished in the same department. I cannot but view him as raised up by an overruling Providence as a witness, above suspicion of favoring prejudices, to the truthfulness of the visions of the Apocalypse—that most wonderful of all books. For this work he had such qualifications as are possessed by few Christian scholars.

Fourthly, we may see in history how events have been directed so as to secure the development of science and literature in Christian countries. Other nations have reached the verge of the inventions and discoveries made in Christian countries, but there have stopped. In these cases, we see the design of Providence to identify revealed religion with the best type of mind, and thus to unite it with the paramount influence in the world.

1. To look at one specimen of the heathen mind—the one which will present it under its most favorable aspects—that of China. The Chinese is the oldest of heathen nations, and so furnished with the best opportunities for uninterrupted development. Others were cut off comparatively in their infancy. The Chinese too are the most numerous. Their government is adapted to foster genius—secure, calm, despotic. Every element of civilization has long existed there. Learning and talent are sure to be rewarded. And there *is* talent there, as every one may see who has paid attention to the Chinese state papers called forth by the troubles with Great Britain. In that discussion the argument was clearly with China, and the glory of Britain was not in her logic but in her cannon. But with all these advantages, science and art in that country have petrified. China is seemingly spell-bound. She has hit upon a principle, and never applied it. The only great mind that has appeared in China is that of Confucius, and his is the reigning mind to this day. Long before us the Chinese possessed a knowledge of the magnetic needle; but it never guided a Chinese junk out of sight of land. Long before Guttenberg, the art of printing was known to them; so of painting; so of compounding ingredients into gunpowder; but their application of these things has been limited to the rudest forms. Among them, no Watt, or Arkwright, or Franklin, or Whitney, has arisen to carry forward their rudimental knowledge and skill to better practical issues. If we but suppose that the opposite result had occurred, what an influence would this equality with or superiority over Christian nations present against China's ever receiving the gospel!

2. There is a class of mind still better adapted to progress in science and literature than the Chinese—viz., the Saracen mind. But here too progress was mysteriously arrested, and for what other reason except that science and literature might be developed under Christianity? The Saracens were really upon the verge of stupendous results. They had a fair prospect of subduing the world before them. It was their intention to make their religion universal, and they were not far from it. Their two armies had reached Constantinople on the one side and the Pyrenees on the other: and their plan was to form a junction in the heart of Europe, and to complete the triumph by a descent upon Rome. The Greek fire in the east, and Charles Martel in the west, defeated this stupendous project. The empire of science too was almost in their grasp. The position of the Mohammedan scholar was highly propitious. The race itself is an intellectual one. From them we have received our numerical characters, the rudiments of our algebra and our chemistry, the manufacture of paper, the names of the stars, and the use of gunpowder. Their language too was fitted to supercede the broken down remnants of the Latin tongue which then prevailed in Europe. And as for architectural taste, let the Alhambra testify. The city of Bagdad was truly a princely seat of learning, and all over the Saracenic Empire, in the north of Africa and in Spain, there were emulous seats of learning. If civil and literary empire had fallen into the hands of this race, it is easy to see what would have been the result in respect to religion, and the disadvantages under which any attempt would be made to propagate Christianity.

3. History shows us that Christianity has an affinity for the best class of mind—the Teutonic, and especially for the best phase of this, the Anglo-Saxon. At an early date the Anglo-Saxons resigned their superstitions in favor of the purer and better belief of Christianity. This race is preëminent for mental vigor, for patient toil, for a spirit of enterprise, for expansive power, for invention, for creative resources, for the love of liberty. The Anglo-Saxon is the ruling mind of the world. The advantages which revealed religion gains from identification with it, and the influence which it gives to Christianity among the heathen, must be evident.

We do not of course pretend to give an adequate representation of the lecture, as to matter or manner. Suffice it to say that it was given in Mr. Barnes's usual pleasing style. There was the same smooth and equable flow of words, the same simple and unambitious rhetoric, the same unexceptionable correctness of diction, which marks all his productions, in the pulpit, in the lecture-room, or from the press. There were the same pleasing tones of voice too, and that peculiar rising inflection, which is almost the only notice Mr. Barnes's audiences ever receive of the speaker's interest in his theme.

The historical lectures are delivered weekly till Feb. 3d. N. M. S.

For the Independent.

CONVERSION OF THE WORLD.

I was much interested, some time ago, in reading an article in *The Independent* on the subject here suggested. That the time will come when all the kingdoms of this world will become the kingdoms of our Savior, is predicted in God's Word, and is doubtless received in faith by all true Christians. They pray for it, they *hope* for it. And yet, as they look out upon the great field, and see that almost all of it still lies in Pagan darkness, or in bondage to worse than Pagan delusions, the ground for hope, so far as human instrumentality is concerned, is small. The harvest is great, and the laborers are few indeed. And as the years glide by, and one after another goes out, to fill some vacancy, or to raise the standard of the Cross in some new region, what progress is made? Looking at the great missionary work, by itself, alone, much has been done; enough, infinitely more than enough, to pay for all the sacrifice of property and life. But viewed as a part of the great work of *converting the world*, how much advance has been made? Is the end, to *human* view, any nearer now than thirty years ago? Ought it not to be a subject of prayerful inquiry in the church, whether Christians have not hitherto come *very far* short of their duty, not only in the *amount*, but also in the *kind* of effort? Whether the obligation to "*Go into all the world*, and preach the Gospel to every creature," is not more extensive in its application than we have supposed?

As an humble member of the church militant, I wish to suggest the subject of *Christian colonization*. By this I mean the emigration of Christians in bodies to heathen countries,—not for wealth,—but with the design of forming Christian communities, making those countries their *homes*, and the home of their children, gathering around them an influence, a power, increasing from year to year, from generation to generation, until the customs of the whole country are changed, and the whole people civilized, educated, reformed.

Let fifty Christian families be gathered up from our New England villages, who are willing to give themselves up to this work. They dispose of their property, purchase one or two vessels, and bid adieu to their native land. To whatever country they go, they carry the arts and sciences, the improvements and inventions of our own. They purchase fertile lands, and settle down near to each other. By their Christian deportment, like our foreign missionaries, they live peaceably with all men. They lay the foundations of literary and Christian institutions. By industry and economy they support themselves; while by *example*, the most powerful mode of teaching, they carry the customs of civilization among their new neighbors. How can it be otherwise, with God's blessing, than that in a few generations, the whole country would be brought under their influence, and Christianity become the religion of the people?

Colonization has always been an element of great power? The Phœnicians, by sending out mercantile colonies into the countries surrounding the Mediterranean Sea, controlled the commerce and trade of all nations. The power and splendor of Tyre and Carthage were the result of this principle. The Romans conquered the world by colonization. By emigrating to the surrounding countries in large numbers, carrying their customs, their laws, their improvements, they laid the foundation for universal empire. Without this it never could have been done. The greatness and glory of the Anglo-Saxon race has been attained by the same means. From the conquest of the old Celtic stock, to the settlement of New England, their whole history is but a series of emigrations. And in the succeeding two hundred years, the tide has rolled across the continent, and the shores of the Pacific Ocean are now being covered with colonies, which are the germs of powerful States.

Why cannot this great principle become the handmaid of Christianity? Why cannot men do for God's glory, as much as they will for wealth, or power? Why cannot colonies of Christians establish themselves in heathen lands, and scatter the light of truth around them, till darkness and superstition are driven away?

The scheme may be called *impracticable*. But to call it so is not to dispose of it. If it is the duty of the church to adopt it, it may be *convinced* of it. Its impracticability then ceases. But it is no part of my design at this time to defend it; but only to suggest it. And I appeal to those who are our leaders in the great Christian warfare for their opinion. Is not some great movement of this kind demanded of the church? And have not the missionary labors of the past thirty years been a John the Baptist, *preparing the way* for a new, a nobler, a more glorious struggle, in which the great Head of the Church shall gird on his sword, and ride prosperously, leading forth his followers, conquering and to conquer? "Then shall he have dominion from sea to sea, and from the river unto the ends of the earth. All kings shall bow down before him, all nations shall serve him." W. D.

For the Independent.

REVIVAL IN AMHERST, MASS.

Early in January of this year, began to be seen in the First Church and parish in this place, hopeful evidences of the special presence and power of the Holy Spirit. The stated prayer meetings became fuller and more solemn. Before the close of that month, the attendance at these meetings had increased to perhaps four-fold the usual previous number. February came and went; but with it no instance of conversion. Then came a season of anxious suspense. Was there to be a revival? Was the little cloud that had put forth, and enlarged, unrolling itself, fold after fold, to pass away without dropping down fatness? One great obstacle was in the way: *intoxicating drinks*, in one form and another, and in great quantities were sold in the village. The question of permitting this, was inserted in the warrant for the town meeting in March. On the 4th of March, in one of the largest meetings ever held here, the town, with all but perfect unanimity, voted to put a stop to the traffic. Such a sea of hands! and coming up as if the very hearts were in them. Only one, or at most two, in the negative. The unanimity was, if possible, as unexpected as it was gratifying. The several parishes of the town were out in full strength—"were all with one accord in one place." *That was* a temperance meeting worth attending. There was great moral power in that vote; it solemnly impressed every one present. The thing was *done* as voted, and done immediately and thoroughly. Then the work of God broke forth on the right hand and left. Seldom, perhaps, have been seen more marked displays of "the mighty power of God." There was a flying as a cloud, and as the doves to their windows. The one topic in all circles was *the revival*; and like a shaking among the dry bones I never saw before. The work went on silently and steadily, but mightily. God was heard, not in the whirlwind, but in the still small voice. Opposition, if not silenced, kept a prudent reserve. The evening meetings for prayer and hearing the Word were crowded to overflowing, and pervaded by a death-stillness, except as broken by sobs that *could* not be wholly suppressed. It was affecting to see there, evening after evening, those and many who never before once in their lives had been seen in such meetings. Proud and hard hearts, that had hitherto resisted every call of God's mercy were now humbled and broken for sin. The law-work was generally deep and thorough, and often of long continuance. In most of the cases the joy of a new hope appeared to be duly chastened by its proper attendants, humility and fear.

No unusual means and methods were employed. The aim in the preaching was to present in the plainest, simplest forms, and press home upon the conscience and heart the truths of God's Word:—the sinner's utter ruin in himself; his only resource in the free and sovereign grace of God in Christ; his immediate duty, repentance toward God, and faith toward our Lord Jesus Christ. The church prayer-meeting in the afternoon of every alternate Thursday; the Wednesday evening prayer-meeting, and, at the same time, a meeting for religious inquiry, attended by the pastor and one or more of the deacons; preaching (beside the Sabbath-day worship) in the evening of Sabbath, Tuesday and Friday; the distribution of appropriate religious tracts; and conversation and prayer with individuals—generally at their own homes. Some of us, much to our surprise, began now to gain a first idea of what a tract is, and of the great and good work which that excellent institution, the American Tract Society, is accomplishing for the church and the world.

The services of the members of the College Faculty, and of pastors of churches near by were often solicited and cheerfully rendered. Those brethren and fathers wrought a good work upon us, and will be gratefully remembered. In June, Rev. John Ferguson, agent of the Tract Society, who was well known here, having been pastor of a neighboring church, came among us by special invitation, and rendered most acceptable help in a labor of three weeks.

In the progress of this work, more than one hundred and fifty persons, of all ages, from the child of twelve, to the aged of more than four-score years, have expressed hope in the mercy of Christ. Of this number a very large proportion are *young men*. How many of these plants will prove to have "not much depth of ear

mortar; where garrisoned by secret foes, in the guise of friends. But what Cambridge man will do this for Cambridge? What Oxford man for Oxford! The power of early associations, strong corporate feeling, a deep, though altogether spurious and sentimental, regard or reverence for "Mother University," has kept silent many who could speak, and who ought to have spoken. Then it needs a martyr-spirit in the man who, within the Universities, should thus speak of them; but martyrs are not the natural growth of such institutions. To insinuate that a University is not one entire and perfect chrysolite—to hint that it is not merely the setting of the precious stone which needs the hand of the artificer—is to commit every sin in one; is to raise the terrible and proscribing cry of "Enemy to the University," and to religion, and learning! Forty years since, when in their hot youth, the Edinburgh Reviewers brought their batteries to bear on these "venerable institutions," Oxford was then just awakening from a state nearly resembling moral and intellectual death. This would *now* be universally admitted to have been the case; but at that time a prodigious outcry was made against the audacious reviewers: the late Dr. Coplestone, then one of a few who were as lights in a dark place, threw himself into the breach, and defended, as well he might, "Mother University" against what he cleverly and audaciously ventured to call the "Calumnies of the *Edinburgh Review*." And thus it has ever been; to note a defect, or to insist upon the necessity for improvement, is to be a calumniator of the Universities.

Thoroughly penetrated as was Dr. Arnold with a feeling of reverence for his University, and animated as he was by a desire to promote its best interests, he was long the object of distrust and dislike, because he would advance with the nation and its requirements, rather than take his stand with the stationary, or recede with the backward-moving Fellows, who practically constitute the University. His life and letters, though affording indications of the hostile spirit of Oxford toward that admirable person, by no means show the extent of it; and it was only by patient continuance in well doing, by having sent before him from Rugby to Oxford many who loved and honored him, that he compelled respect where there was dislike and distrust, and prepared from others a loving welcome to what it was hoped would be for him the theater of long-continued and successful labor in Oxford.

The efforts of other University reformers do but farther confirm what has been said above, in respect to the want of a full and courageous exposition of the great matter in hand.

Some ten or eleven years since, Professor V. A. Huber, of Marburg, visited England with the special purpose of studying the Universities. With the characteristic patient labor of his learned countrymen, Huber pursued his researches and inquiries; and gave the result to Germany in a work on the English Universities, dedicated to the present King of Prussia. But Huber was more successful in treating of the Universities historically, and their relations with the past, than when attempting to characterize the present. He was evidently too much impressed, if not imposed upon, by the antiquity, splendor, and external grandeur, of the English institutions; and while apologizing for the Universities, he deemed it sufficient to say that they were not behind the nation! Huber's work has been given to the English public, through the enlightened liberality of a member of Cambridge University, and was edited with great labor and care by a highly-qualified member of the sister University.

But it is observable that the editor, in his carefully-written and discriminating preface, speaks with great gentleness, with bated breath and evident reserve, as if it were half a sin to say plainly half the truth respecting his "Mother University!" If one of the most daring thinkers of the day can be thus influenced, so that his great idea of what Universities should be—even the "eye, heart, brain," of the body politic—does not prompt him to speak plainly and without reserve; if Professor F. W. Newman appears somewhat to shrink from the high argument of University Reform, where may we look for one to attempt what has not yet been attempted in prose or rhyme?

We do not, then, enter upon this great work without a deep sense of its vital importance and pressing necessity, nor without an earnest desire that some fully-qualified man had been raised up, one who—combining the zeal and courage of a Luther, with the learning, the acuteness, and the caution of Erasmus, and the holy determination of a Wycliffe—might be the instrument of effecting every reform in one—*the reformation of the Universities*. But we may not be idle while waiting for a Coming Man: hence our present effort to do something, if it be but little, in this great, neglected, and weed-covered field.

AGRICOLA.

EXTRACTS FROM FRENCH CORRESPONDENCE.

THE following extracts are from the correspondence of Rev. Mr. Boubilas, a Protestant pastor at St. Jean d'Angely:

About three years ago, coming with a friend from a religious meeting, we were entertained in a Protestant family, inhabiting a beautiful estate, twenty-one miles from St. Jean d'Angely, out of the limits of my field of labor. We found the lady of the house confined to her bed, and suffering from a cruel disease. We spent the whole evening with her, comforting her with the Gospel truths, which she appeared to receive with much joy—and we took our leave, with the thought that we were not to see her any more. To my great surprise, I heard that she was still living, and that deprived of religious intercourse, she longed for the visit of a Christian friend. I immediately took a place, with five other travelers, in a stage-coach which passes by her dwelling. At daybreak, I took out of my pocket a few tracts, and began to read the tract entitled "*Le coup de tonnerre*." As my neighbors awoke, I offered them tracts, which they readily accepted. Every one of them read with attention those pages so replete with interest, and so well calculated to give rise to serious thoughts. The gentleman who sat by me, a wealthy merchant of this city, to whom I had given the tract entitled "*Le Chateau et la Chaumière*," interrupted his reading, and said to me:—"This little book has undoubtedly been written with a special reference to the approaching elections. I find people meeting in a manor to discuss that important matter." "You are mistaken, sir; I never distribute any political writings. These meetings are merely religious. But go on with your reading." Another neighbor, who was reading "*Le mal, soiceuse et son remède*," paused and said:—"All this is at once beautiful and true." We had a little conversation. He talked much about all religions being equally good, and the Protestant religion differing very little from the Romish. I endeavored to show that there can be only one true religion, that which is contained in the Gospel, which seemed to surprise him very much. But the stage-coach was approaching the manor. I went to the house of Mrs. N**; I found her in a sick bed. She was rather better than when I first visited her; but there was no hope of recovery. She is neither discouraged nor afraid. The trial has strengthened her soul. Her resignation and confidence in God highly cheered me. "I would be very unhappy," said she, "without the comforts of the Gospel. From my sufferings I may imagine those which have been sustained by my Savior in my behalf. In him I confide, but not quite as firmly as I could wish. I am too often engrossed by my sufferings, and the things around me. It ought not to be so. My soul does not pay sufficient attention to the goodness of the Lord. I should have long since been withdrawn from this world, but for the goodness of God, who procured such a kind attendance on me. In his loving kindness, he has lengthened my days that I should be able fully to know his mercy." She is deeply affected, as she is deprived of all religious intercourse. I promised that I should call upon her as frequently as I could.

A member of the church of *Brenillar* has been recently called from time. As soon as the Gospel was preached in that village, that old man eagerly embraced the divine truth. Afflicted, long since, with a nervous disease which convulsed his limbs, he slowly waded on every Sunday, to the place of worship, in order to hear the word of God. Notwithstanding this cruel disease, he never uttered a complaint. Submissive to the will of his Master, he considered this trial as being salutary to his soul. During October last, having been a considerable distance from the village, he had a fall, and was unable to rise. In that state he would have perished, if some compassionate people had not come to his aid. He was carried to his home, in a very bad plight, and since that time his health grew worse and worse. I frequently visited him during his illness, and always found him filled with resignation. He calmly watched the dissolution of his earthly abode, and anticipated death as a messenger of good news. Being sometimes unable to speak, he manifested through signs the firmness of his faith, and the vividness of his hopes. When I last visited him, two days before his death, he said to me:—"I did not wait till this time to confide in the righteousness of Christ: all my hopes are in him: I feel confident in the faithfulness of his promises. When he comes to take me out of this world, I am ready to follow." He was not able to utter any more; but I could see in his looks how much joy and peace there was in his soul. Two days after, he was called from time, with peace in his heart, and a smile upon his lips.

The Independent.

NEW YORK, THURSDAY, JAN. 16.

THE COMING AGE.

A grand feature of our times is that *all* is *Progress*. Though there may be apparent haltings and relapses in the march of truth, yet there is no real retardation. The ages of ignorance and superstition, of political and ecclesiastical despotism, of gross and brutish sensualism, have passed away forever. It is impossible that those ages should ever return. It is impossible that an Inquisition should ever again arise to condemn a Galileo for asserting the motion of the earth, or that a Star-chamber should ever again consign to prison and the gallows men who would not wear a surplice, or read a form of prayer. The spell is broken. Mind is free. As to the present tendencies of things there can be no doubt. These all are in one direction—onward and upward toward the grand consummation of prophecy in a civilized, an enlightened, and a sanctified world. To a mind that sees God in the world, and that believes not only in his providential government, but also in his moral government, to which that is evermore subordinate—to the devout mind believing in a present God—all physical improvements, and all social and political advancement, in a word, *all* change and *all* progress must contribute to the promotion of that spiritual kingdom which God has ordained shall triumph and endure. This we see in the long march of history through ages that are gone. This we may see also in contemporaneous events, and in all the tendencies of our times.

The most cursory review of the past discloses the plan of God that Christianity shall subjugate the world. Especially has this plan been developed in the last fifty years. For the first time since the dominion of the earth was given to Adam, has the physical world been subdued by man. No longer the slave of his physical necessities, man is now free to develop his intellectual and moral nature. His social and political rights and his moral responsibilities, are just beginning to be understood and conceded. And for the first time since the introduction of Christianity, the civilizing and Christianizing of the entire world has beecome the object of systematic effort. Invention, art, science, manufactures, commerce, these all are tributary to the progress of Christianity. And to whatever quarter of the world we look, Christianity is the only system of religion, and institutions connected with Christianity or permeated by it, are the only institutions that are advancing. Nearly every revolution opens the way in some quarter of the globe for the diffusion of Christianity. Is the haughty Moslem held in virtual subjection by the heretic Frank? It is that the Christian missionary may revive the remnant of God's ancient churches, and rekindle the light of the Gospel on the mountains of Khorrdistan. Does the wall of China totter under the stroke of British valor, and the coast of the Celestial empire echo the roar of British arms? It is that there an entrance may be made for the preachers of Christ. Is India made a vast dependency of the British empire? It is that her ancient castes may be overthrown and her idolatry demolished, that religious toleration may be proclaimed by the priests of Brahm, and that the degraded millions of the East may be ennobled and freed. Do the white pinions of commerce spread to the breezes of Caffraria or of Zanguebar, do the paddles of the steamer disturb the waters of the Ganges or the Niger? It is that rude barbarous minds, awed by the superiority of Christian nations, may welcome the teachers of the Gospel, who can impart to them a power which they trace only to the gods. Everywhere is there a waking up of mind, and an earnest seeking for truth. The Spirit of God broods over the face of the waters. The world is rocking and heaving in its sepulcher, struggling to burst its bonds and come forth to the glories of the first resurrection. At the same time the Spirit of the Lord has descended upon his churches, awakening them to greater zeal and liberality, and prayerfulness, and self-denial, for the conversion of the world. Thus on the one hand He is preparing the heathen, and on the other the Christian world, for some mighty change. We cannot be mistaken as to the result. God will not leave unfinished his own work, and cancel his own plans. It is God who moves among the nations. It is God who orders the changes of the world. It is God who develops the resources of the earth, and stimulates the invention of man, in order that he may elevate the race in knowledge and in virtue, and renovate the earth for his own abode. It is God who causes the idols to fall to the ground, and opens among the nations a highway for holiness.

How can the Christian despond when he thinks of God's doings in the past?—when he sees what has been wrought even in fifty years? Already has Christ taken to himself his great power. The signs of his presence are as visible and impressive as though the stars in their courses fought against the enemies of his truth. What though here and there the waters boil and the stream seems to be setting backward? These are but the eddies which have caught the drift wood and the sea-weed of the last tide, while the current fully turned is rolling and swelling onward. The kingdom of Christ *will* increase. It will yet extend over the dark places of the earth, that are filled with the habitations of cruelty. The Ethiopian captive and the Siberian exile shall together rejoice in its freedom; the fiery Tartar and the warlike Khoord shall sit together at the feet of the Prince of Peace. The pillars of his throne shall rest upon the northern and the southern poles; and as the sun wakes with his first beams the myriads of Immanuel's subjects, their songs of joy and praise shall roll on with ceaseless harmony from the sea-girt empire of Japan, over India's plains and Afric's sands, across the Alps and Appenines, over the wide Atlantic, and on, still on, over prairie, lake, and mountain, to the shore of Oregon.

But a future so glorious imposes on the present age duties and responsibilities from which none can escape. Each age, in its influence on the future, is what the individual men of that age make it; men, formed under the training of the past, and molded often by unseen influences of Providence, but nevertheless men acting of their own free will and upon their personal responsibility. As the rain-drops make the rivulets, and the rivulets make the rivers, and these roll on to swell the ocean with its ceaseless tides, so do the individual men of an age blend to give character to that age, and send their united influence down the stream of time to the world's vast future. If the world shall be better fifty years hence, it will be so *because we of this generation shall make it*. By our faith and prayers and pious endeavors, we shall help forward the mighty consummation for which Christ died. Oh, this is an age in which every deed done for Christ tells upon the future; in which each stroke of the hammer hastens visibly the completion of the temple. Have faith, Christian! Have courage, Christian! He who seeks to impress *himself* upon his times, may fail; if he lives for self alone, he *shall* fail, and be forgotten. But he who puts himself in the line of God's great purpose, though he be the humblest of mortals—but as a rain-drop to the stream—yet shall he wield an influence that eternity alone can measure.

How then will it ennoble each act and employment of life, if it shall be performed for the good of man and for the progress of Christ's kingdom. As we look down the long vista of the future, the years, the centuries come rolling up in grand array, each more bright and glorious, till the widening stream of light expands into the effulgence of the Millenial Day. Through all these years, through all these centuries, we trace thoughts and actions now current, in brightening or in darkening hues. We form the future. What, then, shall it be? A future of mere physical, social and political development,—of wealth and knowledge and liberty? Nay; what is the chaff to the wheat? Let it be a future of Holiness. And that it may be such, let us each, in the purpose of our souls and the practice of our lives, be linked with Him 'of whom, and through whom, and to whom are all things.' To Him be glory for ever!

THE SLAVE-LAW, AND THE UNION.

Last week on Wednesday, an honest and intelligent man, guilty of no crime, who had peacefully supported himself by his industry and economy in this city for two years past, to whom life was as dear and liberty as sweet as to any of us, was taken by an officer of the United States Government, under the order of another officer of the same Government, and consigned to a bondage in the comparison of which no temporary imprisonment would be other than insignificant; to a bondage that puts him completely at the disposal of an irresponsible master; that denies him the right to wife or children, except so long as the master allows; that deprives him of property, of liberty, and of the Bible; that makes him a chattel, to be sold at will, and dooms him to labor through life for another. He is to be "sold South," it is said; that his chance of again escaping may thereby be diminished; and the fearful probability is that he will never again taste the sweetness of freedom. The rest of his years must be spent under oppression.—It is the United States Government that has done this; the Government which represents the citizens of the North as well as of the South; and for which we all together are responsible. Because this man was poor and oppressed, from his birth, because his every faculty of body and of mind has been thus far through his life used by another without return, because the master in concert with others has passed a law that he shall work thus hereafter—therefore he is forced back to this bondage, after having escaped it.

We have little to say of the particular features of this case, simply because we have not carefully examined them, with reference to such remark. Our impression is that the Law of Congress found its legitimate expression in the action of Judge Judson, and that he fairly obeyed it in sending the man to this bondage. If it be true, however, that a written receipt showing a man to have been in this city months before he was alleged to have fled from Richmond, is to go for nothing before the 'impression' of the Commissioner, and that any black man who is claimed as a slave is to be given up as such unless his parents, brothers, cousins and friends, are brought to swear to his identity as a freeman—it shows that the Law is more iniquitous than we imagined, and that almost no colored man is safe in our streets.

But we have a word or two to say on the bearing of these cases on the National Union; and it is well, if we value that Union, that this should be considered.—We are of the number who have been accustomed to think of this Union of States as exceedingly desirable, almost needful to be maintained, in order to the well-being of each and all of them, and in order to the advancement of God's designs on the earth; to regard it as intimately associated with the progress of Christianity among the nations, and with the coming of the day of Millennial glory. We have loved to honor it as established by a far-reaching patriotism, cemented in the fires of the Revolutionary struggle, adorned and enriched with the memories of the Illustrious, and constantly consolidated with the progress of invention, of art, and of commerce. We have hoped it would prove a pillar of hope and of strength to the oppressed and up-rising nations of the Old World; and that through its instrumentality might be wrought out deliverance for the oppressed of this country.—We cannot altogether forget these feelings, and retract these beliefs, now. They have been uttered too often to be lightly retracted. They have been cherished too intimately, and established too deeply, to be yielded without a contest. We fervently hope we may never be called to yield or to leave them; and that the Future may show them to have been grounded and just.

But one thing is *certain*. It may just as well be taken at once into the calculations of all men; for a Divine Revelation could hardly make it more certain than it must be to the reflective and observant. It is that this Union will NOT be permanent, if its Government is to carry out this enslavement of black men in the free cities and towns of the North.—It may not fall in two years, or in five. But it is just as certain to go in the end, as stars to rise, or waters to flow. The enslavement of this poor, innocent, oppressed Man, who has lived already through years of hardship, who has nobly struggled to escape from Slavery, who has shown his true manhood if ever a man did—has struck a blow on our love of the Union, the recoil of which has not yet come. Another, and another, and another, let them become frequent about us, and certainly we should say, with every conviction and feeling united in it—Let the Union perish, rather than such consummate iniquity be perpetrated by it! We are but one. Our feeling or action on the point is quite unimportant. But there are multitudes through the North who feel as we do. There is scarcely a conscientious and reflective man at the North, *under middle age*, who does not feel so. Every such case of the reënslavement of a black man, will strike a blow on the chords of the affection which men feel here for the Union, before which these must ultimately snap and fall. To have the Government which grows out of this Union systematically engage in the seizure of the innocent, and their reduction to a bondage which cannot be looked at even from afar without shuddering—a bondage that crushes from existence their every right, that brutalizes them systematically—it *cannot* come to pass, and the Union be preserved. The growth of public sentiment on this subject may not be swift or furious, but it will be certain, and it will be irresistible. With every year the conviction of the active minds at the North is more thoroughly anti-slavery. This current widens and deepens while others dry up. Presses, pulpits, parties, all associations at the North, feel more and more the impulse of such conviction. Slavery is an institution of Barbarism. It is not based upon natural right, but simply upon FORCE, and a factitious law which that builds up. It is not religious, but brutalizing in its tendency. It is cruel in its nature. No man can think of himself, of his wife, of his children exposed to it, without feeling that Death were preferable to it. No argument can be brought to uphold and defend it, or to crowd down the convictions that rise and press continually against it. Turkey has outworn it. This country itself has declared participation in the trade which originates it to be Piracy, and punishable with Death. Bring any conscientious man face to face against it, and he revolts at it.

And now the general Government of the Nation engages in the efficient support of this system. It sends its officers to catch the men who have broken forth from it, and to drag them again into its horrible grasp; in spite of their flight, of their struggle, of their entreaty.

Is it *possible* that it can do this, and yet permanently stand? Most assuredly NOT! It is possible that by the giving up of all asserted claim to such persons, by consenting that no slave territory shall be added to our domain, by divorcing the general Government from all participation in the guilt of the system, the North and the South may live together, under one government; just as an honest man may be partner with a rogue, if he does not participate in the dishonesty of the other.—But if the Government which represents all is to do this work of enslavement, to engage in the business for which it hangs the foreign trader,—if the flag of our Union is to be made the defence and the shelter of such iniquity—it is CERTAIN that in the end the Union will be broken. Commercial connections may hold it for a time. Political interests may interweave to sustain it. There will doubtless be many and earnest struggles, before severance is accomplished. But the end will come; as certainly as the years. It will come peacefully and without violence; because the moral sense of the North revolts from war. But it will come inevitably, and none can stay it. And they who enact and sustain such a law must accept the mischiefs of which they are forewarned. S.

PATIENCE UNDER INJURY AND TRIAL.

It has been truly and beautifully said that "to maintain a steady and unbroken mind, amid all the shocks of the world, forms the highest honor of a man. Patience, on such occasions, rises to magnanimity. It shows a great and noble mind, which is able to rest on itself, on God, and a good conscience; which can enjoy itself amid all evils, and would rather endure the greatest hardships than submit to what was dishonorable in order to obtain relief. This gives proof of a strength that is derived from Heaven. It is a beam of the immortal light, shining on the heart. Such patience is the most complete triumph of religion and virtue; and it accordingly has characterized those whose names have been transmitted with honor to posterity. It has ennobled the hero, the saint, and the martyr."

But this virtue does not pertain merely to these higher exemplars of the Christian faith. Every person, in whatever station of life, is liable to provocation, injury, and wrong from his fellowmen, and to disappointments and trials allotted in the Providence of God. Evils of the former class are, from the infirmity of our nature, the most difficult to be borne. A feeling of resentment under personal insult or injury is so natural to the human mind, that unless the mind has been schooled in patience and the forgiveness of injuries, such a feeling arises spontaneously with the provocation. Upon this point, therefore, the Christian should be especially watchful. One might meet such evils upon philosophical grounds, by considering how unworthy they are to disturb his peace. But it is better to meet them upon Christian grounds, to count them a part of his moral discipline, healthful to the soul, and to feel that his interests, character, and motives are safe in the hands of God. These, indeed, are safe nowhere else. Popular opinion is not to be trusted with such treasures for an hour. John came neither eating nor drinking, and men said 'He hath a devil.' The Son of Man came eating and drinking, and they said, 'Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners.' Jesus—all mild and gentle as he was—they charged with treason and sedition, because he declared that he had a kingdom, though not of this world. This constant misconstruction of his motives and perversion of his language, was doubtless one of the chief trials of the Savior's life. But under all provocation and injury he was patient and forbearing. So also should his disciples be. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." This discipline of the heart, even in little things, will contribute greatly to its strength, its comfort, and its peace.

The disappointments and trials of life should answer the same end in our moral discipline. These we cannot escape; but we may learn to bear them without murmuring or complaint. By a divine alchemy we may extract strength, health, and sweetness from the most bitter cup. This is one of the choicest lessons of Christian experience. To be always prepared for trial, and to meet it calmly, sweetly, when it comes, is an attainment which rewards the soul for all the struggles and anguish it may have cost to reach it. Trials are our constant attendants; they come at times and in ways diverse and often unexpected, —the loss of health, of property, of friends, of every earthly good;—but they come not without consolation. The deeper we go down into the well of adversity the more clearly do we see high over our heads the star of hope and peace, which we saw not at all in the garish sunshine of the outer world. Then let us accept the trials of life with submission and even with thankfulness, as a merciful discipline unto sanctification and eternal joy:

> We will not weep, we will not sigh,
> God bids us suffer patiently;
> He wills it, and we care not why—
> But bless his name.
> He in his mercy 's always nigh,
> Always the same.
>
> Whate'er the cup thy hand shall fill,
> Father, we own thy goodness still;
> Though pain and woe the spirit chill,
> Though one by one
> Our earthly hopes decay—Thy will,
> Not ours be done.
>
> Teach us thy mandates to revere;
> Wean our weak souls from things too dear,
> And if still rise the struggling tear
> At thy decree,
> Oh let the spirit, wearied here,
> Find rest in Thee.

A LESSON IN RHETORIC.

Just before the Steamship Baltic left this port on her first trip to Europe, we gave a leisure afternoon, under the guidance of a friend, to the survey of her interior arrangement and structure. It is a sight which will a good deal more than repay one for the necessary expenditure of time and eyes. As the Corinthian architecture may be held, perhaps, the final result of the Greek genius expressing itself in art, the fruit and manifestation of its finest conception and most cultivated power—so one of these magnificent Steamships always shows itself to us as the 'consummate flower,' the ultimate product and expression thus far, of our advancing Commercial Civilization. Its size, its symmetry, its speed and power, the wealth lavished upon it, the ends it is designed to answer—what are they all but the natural images of that skill, energy, diffused wealth, commercial ambition, and pervading democracy, that breadth of enterprise, and that headlong yet guided speed, which characterize the modern as distinguished from the antique? The substitution of the Useful for the Beautiful, of the Practical and money-getting for the Ideal and poesy-dreaming, of New York and its bay for Athens and the Piraeus, could hardly have a fitter exponent than the Steamship Baltic as it is, set off against the Monument of Lysicrates as it was.

The admirable and impressive thing in this majestic ship is the perfect union of Strength with Beauty; the most solid and durable power, with the most tasteful and exquisite finish. This is observable throughout the ship. The inlaid panelling of the Dining Saloon, for example, is of inlaid oak; the same tough and enduring wood from which are hewn the gigantic timbers and knees upon which rests the machinery of the ship, and which could scarcely be broken by the shock of an iceberg. Yet in the ceilings of the Saloon this wood is cut into such delicate forms, is so richly and brilliantly polished, its strips so interlaced with one another, and made to show in contrast their every variety of hue, of grain, and of wave—that no mahogany or rosewood finishings could have been so beautiful. The whole hall of the Saloon is thus polished as a mirror, and lined with a rare and careful elegance which a Prince might covet.—So, in the department of the Machinery. One trembles to think of the prodigious power of the great pillars of iron, the mighty levers and arms, the ponderous beams, and the broad, massive iron foundations, amid, beneath, and over which he stands, when in the midst of this machinery. There is something colossal, primeval in it; that awes and impresses the manliest courage. It makes one feel his personal feebleness, it almost realizes Omnipotence to him, as he looks on these gigantic members of a structure he cannot altogether comprehend, and thinks how instantly they would crush him into atoms if he came into their grasp; how impossible it would be for him to oppose for an instant a perceptible obstacle to their revolutions. And yet each part of this stupenduous apparatus is completed with a minute accuracy, an elaborate delicacy and nicety of touch, which the maker of a telescope would hardly think it important to surpass; and the symmetry of form and the graceful outline apparent throughout, are no less remarkable than the tremendous solidity and power.

If we descend into the hold of the ship, to the region of the hull, the bed-plates, and the immense timbers that gird and fasten the whole vast structure, the impression of solid power is still increased. It could hardly be made so deeply by any spectacle of granite columns and slowly-built temples; because to these we are more accustomed. It seems, as one looks about him, as if Omnipotence itself could hardly shake these walls asunder without an effort. And yet, ascending from these gigantic interlocked timbers, from these great columns and shafts of machinery, we find resting upon them the Saloon for ladies, the bridal state-rooms, etc., etc., finished and furnished to the last degree of costly luxury; with couches and hangings that would have beguiled the epicure of his grief for the rumpled rose-leaf; with pier-glasses, tables, panel-paintings, etc., almost too rich for any residence; all resting upon the Strength that stands steadfast beneath it, as lightly and gracefully as the spray on the wave, or the bird upon the branch.

It is a Lesson in Rhetoric; and as such may be pondered by the minister, the lawyer, the professional writer. It suggests the Ideal of Eloquence;—in strength of argument, and solidity of logical or philosophical foundation, embellished and crowned with all beauty and grace; in richness of scholarship, and completeness of artistic literary finish, established and sustained upon the massiveness of reason, or the eternal verity of Divine Revelation. By such an eloquence, as rightly guided, the stormiest sea of human passion may be safely outridden; the fire of feeling within be made to bear the freights of knowledge more fleetly on their way; the kingdom of truth, of liberty, and of Christ, be broadly extended. To have this Ideal clearly in mind is but the first step certainly, but it is a step and a great one, toward the accomplishment of it. S.

THE CRUCIBLE.

It is a heavenly instrument, much in use with the Great Refiner. It is no strange thing to him, and we ourselves are all well acquainted with it speculatively, though when we are put into it, we are apt to "count it as a strange thing," anything but mercy. And yet, it is the greatest mercy; and strange as the requisition may seem to a worldly mind, we are called upon to count it all joy when we fall into divers trials. I say *trials*, not *temptations*, for temptations are anything but joyful, and we are commanded to watch and pray, that we enter *not* into temptation, and to pray that God would not suffer us to be led into it. But we are never taught or commanded to pray that we may not be led into trials, or that God would not lay trials upon us. For though GOD tempteth no man, neither can himself be tempted of evil, yet he *tries* every man, and scourgeth every child whom he receiveth. In regard to such trials we are called upon to count them *not* as a strange thing, but to rejoice in God, even in the midst of them.

We are to rejoice, because the trial of our faith worketh patience, because it preserves us from self-deception, because it discloses to us what was in our own hearts, because, by God's grace, it purifies and refines us,—even suffering is blessed, if it does but bring the soul nearer to God, if it does but make us partakers of God's holiness. And God well knows that suffering and trial are necessary to sanctify the heart and quicken the Christian graces. Any man will feel this, who has been brought to know anything of himself, and to whom the Holy Spirit has revealed anything of God. The sight of his own character and of God's character will make him acknowledge the importance and the blessedness of afflictions. Afflictions are partly what is meant by the apostle James, when he speaks of divers temptations, but in general anything is meant whereby God tries the piety of his people.

The requisition to count it all joy has an answering or corresponding requisition, or rather declaration, in Peter, where he says that such joy is really the experience of God's children, notwithstanding their severe trials. It is a joy in the prospect of salvation, "wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be joined unto praise and honor, and glory, at the appearing of Jesus Christ." The pressure of trials need not dim nor diminish the hope of that salvation, but rather increases and brightens it, if they be rightly borne. These manifold temptations are the same that James speaks of, and the heaviness occasioned at present by such trials makes the prospect of rest and glory in heaven dearer, sweeter, more precious. And the afflictions, however heavy, are light, and may be spoken of as light, in comparison with the glory to be revealed. They are light and may properly be regarded as such, although, for the present, they are not joyous but grievous, and such as press upon the soul "in heaviness;" yet, looking not at the things which are seen, but at those which are unseen, they are light, especially in the view of that exceeding and eternal weight of glory, which they are a part of God's appointed agencies in working out. Thus then the soul may both rejoice, and yet be in heaviness, in the midst of trial; there is no contradiction here. And wherever there is a *need be* in the case, there certainly God will cause heaviness, though he doth not afflict willingly. This *need be* is almost a constant thing in our pilgrimage, in one way or another.

The endurance of manifold temptations or trials is good for two things: for the discovery of the wickedness there is in ourselves, and the grace there is in our Savior. We do not know how to value Christ aright, till we find how sinful we are ourselves; and we do not learn to rest upon Christ's strength, till we find we have none of our own. If we did not see and feel our own sinfulness and wretchedness, we should not come to Christ at all, we should not feel his preciousness at all; and so, if God kept us from all circumstances and conjunctures, which would bring out our sins and disclose the hidden evils of our hearts, we might go on with a fair form of piety, and without falling into any particular snares, all the while going further and further from Christ, and becoming more and more ignorant both of him and of ourselves. There is very great wisdom in the delineation of the character of Ignorance in the Pilgrim's Progress. It is as instructive as any portion of the book. He was born in the country of Conceit. "I know my Lord's will," said he, "and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going. And as to the strait gate and narrow way, I cannot think," said he, "that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or not, since we have, as you see, a fine, pleasant greeu lane, that comes down from our country, the next way into the way."

The conversation of this man with Christian was such as we often hear. "I hope well," said he, "for I am always full of good motions, that come into my mind to comfort me as I walk." "What good motions, pray tell us?" "Why, I think of God and heaven." "So do the devils and damned souls." "But I think of them and desire them." "So do many that are never like to come there; the soul of the sluggard," &c. "But I think of them, and leave all for them." "That I doubt; for to leave all is a very hard matter; yea, a harder matter than many are aware of. But why, or for what, art thou persuaded that thou hast left all for God and heaven?" "My heart tells me so." "The wise man says, He that trusteth in his own heart is a fool." "That is spoken of an evil heart, but mine is a good one." "But how dost thou prove that?" "It comforts me in hopes of heaven." "That may be through its deceitfulness; for a man's heart may minister comfort to him in hopes of that thing for which he has yet no ground to hope."

Now this man Ignorance was not interrupted in this course of self-delusion by severe trial. He was never put into the Crucible; if he had been, he might have more likely discovered "the plague of his own heart," and been led to cry out for mercy. It is a terrible thing to be left to go on in such ease and quiet, always dreaming of heaven, only to awake and find the soul in hell. Anything is better than this, any trial, any suffering, any, the sharpest discipline, and the longest continuance of it. "Manifold temptations" and "fiery trials" are things to be prayed for, rather than have God leave the soul to such lamentable and awful delusion.

But the Crucible experience is a very solemn and precious thing; and trials, when God causes the soul to pass through them, are a very sacred and critical conjuncture. There is always a question how it will come out. The Great Refiner watches for his own image; and though you might suppose that he would not take the trouble to put into the Crucible at any time that which was not gold, not worthy to be refined, yet it is a fact that severe trial demonstrates many a man's character to be worthless. Of those put into the Crucible of persecution, how many, alas, fall away! The Crucible experience is therefore full of solemnity, because of the doubtfulness as to its result. And it is perhaps regarded too carelessly. God's hand in it is not enough seen and acknowledged. God's grace to accompany it is not sought with sufficient watchfulness and earnestness. Every period of affliction might be made a harvest of precious blessing to the soul; and because this subject is one of such great importance, and one coming right home to every man's heart in our mortal pilgrimage, we shall, by God's blessing, follow it a little into detail, examining the experience of the Crucible, and the way to make it available for the accomplishment of God's great and precious designs. C.

LESSONS OF THE SEASON.

Winter is to be valued both as a season for serious reflection, and for the moral lessons which it brings. There is then a lull of business, and men are driven in upon themselves. How favorable is such a season to sober thought; nay, how it forces such thought upon us by its own most solemn teaching. In the strong language of the great English moralist, John Foster,—at this season, "the ground seems not willing to yield us anything but a grave, and that it is yielding every day to numbers to whom it would have yielded nothing else. Striking consideration that for this service the earth is always ready. How many graves for the dying it will afford during these months in which it will afford no sustenance to the living." And in connection with this thought of the evanescence of life and its joys, as suggested by winter, comes the thought that we are absolutely at the disposal of God. Had we never seen a spring, how dismal would be our forebodings as we saw all nature sinking to decay, then locked in the cold embrace of winter. Yet are we no less absolutely in the hands of God for the future, than if we had had no such experience. And shall not these lessons of the season lead us to serious reflection? Yet many there are who seek to dissipate all such impressions, and to make winter the season of gaiety and amusement rather than of moral improvement. Shut up to themselves, they have no resources for meditation. Their souls are barren and desolate as winter. They evince their disposition, the native emptiness of their minds, by resorting to frivolity as a relief from reflection. But for such winter has another lesson, stern and awful. Its clouds, its darkness, its tempests, its desolation, are an emblem of the fury that shall be poured out upon their heads, of the darkness and the desolation that await them. For when God shall withdraw from them His favor forever, how dreary shall be the winter of their souls, a winter without mitigation, and without abatement, for which there shall be no resources of invention or amusement, void of all happiness, void of all light, gloomy, desolate, eternal:

> "Say, dreamers of gay dreams!
> How will you weather an eternal night
> Where such expedients fail?"

But there are those who will make another use of the season through which we are passing. Those who improve winter as a season of religious study, and of religious activity—who welcome the comparative leisure, the long evenings, the sombre days of winter, for meditation on the works and ways of God, for devotional and instructive reading, for the instruction of their families, for religious meetings, and for labors of love. To them there is nothing cheerless in the aspect of winter. No matter how dark and dreary without, it is perpetual sunshine in their souls. They live under the direct unclouded rays of the Throne. They have constant communion with heaven; their affections are warm, their faith and hope ever alive; they live in the bloom of Paradise. Happy, happy souls that dwell so near the eternal source of light and life. For them there is no darkness, no chill, no stupor.

Alas for that other class to whom such joys live only in remembrance;—who having tasted the delights of communion with God, have turned again to the world, and find now in winter a sad emblem of their spiritual state;—cold affections, dull, inanimate desires, a stupid conscience, a listless ear, an insensible heart. How long shall this cold, stupid state endure? Blessed be God, it need not continue. In the spiritual world the sun is always shining, and we may always have his light and heat. There need be no night, no winter, to a regenerated soul. Oh! let Nature's gloom drive such to seek again the Savior's light and love—drive them again for happiness to that source which never fails.

But while we thus endeavor to make a wise improvement of winter, let us rejoice in anticipation of a world where winter shall not come. Winter is adapted to our present condition, a part of the economy of our globe; but with all its benefits and its mitigations, it is still undesirable when compared with a state of existence in which we shall be superior to all changes of climate, and all the evils of the elements. Such a state awaits those that love God. We can form no conception of it; we can but grasp it by faith, and pant after it in hope. No storms, no cold, no night. As winter holds in its dark and dreary bosom the germ of a new life, the spring-time of the new year, so does the grave hold in its bosom the germ of an immortal life, of an Eternal Spring.

THE PROPORTION OF DOCTRINE.

In this day of general excitement on the questions of Slavery, and of the *very* general publication of Sermons, in pamphlets and newspapers, —when every daily paper presents to its readers what Charles Lamb told his Missionary friend the New Zealanders would offer him, "Cold Clergyman on the side-board"—it is curious to notice how much depends on the *proportion* of doctrine; how the aspects of a discourse, its character and its influence, are wholly determined oftentimes by the relative prominence which is given to its parts, by the different degrees of force with which its truths are enunciated, and the different positions in the Sermon to which they are assigned. Almost all the Sermons that we have seen contain substantially the same ingredients of truth. We have not chanced more than once or twice upon discourses that were radically devoid of logical soundness and of elementary truth,—so manifestly born two centuries too late that one waited instinctively for the smell of the grave clothes. There have been one or two such, that Laud would have rejoiced in, and James 1st have chuckled and hugged himself over, with a new admiration of the Divinity of kingship. And when he or his equals get to power again the authors of such should be remembered. Their energy of intention ought partly to make up for their rhetorical insufficiencies.

But usually the only difference between these discourses is to be found in the proportions in which truth is presented by them. One says, for example, very plainly, that God's Law is higher than man's, and man's Conscience must decide what God's Law requires; but then he goes on to say that this Conscience must be educated very carefully, and must act very deliberately, and must calculate consequences, and must hesitate and wait, and prompt with great caution, etc., etc. He dwells upon this until the whole force of the doctrine is evaporated into mist; and without anything having been said that is radically untrue, the impression of the wh

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C.

ENIOUS SLANDER.

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d fair statement of the views of
the Fugitive Law, it will find in
r such a statement in brief, which
ervice.

MARTYRDOM OF HUSS.

re than four hundred years have
nce the forerunner of the Reforma-
y was burnt at the stake, near the
of Constance, and his ashes thrown
. Now, at the seat of art endowed
nage, on the banks of that same
t historical painter of Germany re-
scene of martyrdom, and the citi-
ldorf, and of many a neighboring
lage, in one continual procession,
cademy to gaze upon the Bohemian
he artist has imaged forth in the
e Christian faith. Dukes, nobles,
nts, monks, soldiers and executioner-
alike insignificant and execrable in
e noble form that kneels in sight of
d calmly looks to heaven for suc-
t painting—which European critics
ced Lessing's master-piece—is now
at the *Dusseldorf Gallery* in this
procured for this gallery by the
ence and enterprise of the proprie-
r, a gentleman who is devoting his
e cultivation of art in his adopted
is is, perhaps, the greatest work of
ibited in the United States. The
s lamented that such a monument
nt should be expatriated. It is in
ry, more powerful in its testimony
e than volumes of learned argument.
the horror of the final catastrophe,
s hightened the moral effect. Had
ed Huss already in the flames, the
ight have been revolting; now the
es to study, and the spectator carries
e to its sad conclusion.
ill to the left the stake is seen piled
nd straw for the sacrifice. There
cutioners like fiends of darkness in
their torches. On the right is the
cession of dukes, cardinals, and bish-
e halted to view the execution from
hile the prisoner and his escort of
rs are ascending the hill. Midway
ence, and directly facing the stake,
eling in prayer, his serene counte-
sting finely with the contempt and
e in the princes and ecclesiastics, and
d diabolical expression of the rabble
the foreground, on the left, is a little
the followers of Huss, whose coun-
marked with sorrow and commisera-
here and there one seems ready to re-
martyr's death. It is a scene to be
e perfection of drawing and coloring,
eness of outline, and the minuteness
ow upon the vision by repeated in-
ut it is not till by frequent visits one
l the conception of the painter, and
e the picture in the reality, that the
npression of the scene can be felt.
ul will rise on that martyr's prayer,
lf nerved for that martyr's death.
l gratitude will swell the heart that
es of other generations have made
ne, radiant with the light of the

end this great work alike to the
the Christian. The proprietor does
lument from its exhibition. He has
avor on the public by procuring such
ce for their inspection. His efforts
nce of art should find an appreciа-
shall at least compensate for the
ions of the custom-house. But this
cured at such a cost, is not the only
the Dusseldorf Gallery. Germania,
the Reapers, the Flower Girl, the
Magi, the Weavers of Silesia, and
ieces of exquisite beauty still adorn
The refining influence of such a gal-
mable. One stints his soul who suf-
s-cares or social pleasures to debar
soft and hallowed atmosphere.

's CORRESPONDENCE.—The last letter

his office from Rev. Dr. Bacon, was
ndon, on the eve of his departure for
le *via* France and Italy. As he
pecting to make a rapid journey to
have not looked for letters from him
uld have arrived at Constantinople,

for which we should allow six or eight weeks from the date of his last. We shall soon be favored with his impressions of Egypt and the Holy Land, and of the Missionary stations in the East.

Several Scotch gentlemen have expressed to us their admiration of the fidelity and general excellence of the portraiture which Dr. Bacon drew of the social and ecclesiastical institutions of their native country. We observe that his letters are extensively copied.

The impression which Dr. Bacon made in England may be inferred from the following incident at the Educational Conference at Manchester. "On motion of Mr. Cobden, seconded by the Rev. Mr. Walker of Oldham (a clergyman), a vote of thanks was passed to Dr. Bacon, the American gentleman, whose speech Mr. Cobden thought was more calculated to remove the prejudices of the sincere religious ministers who were still opposed to this movement, than anything he had heard that day."

At the close of Dr. Bacon's speech in the Corn Exchange, we are told that "the whole meeting instantly rose and cheered him enthusiastically."

THE MERCANTILE LIBRARY.

From a catalogue of the Mercantile Library which has been laid on our table, we learn that the library contains upward of 30,000 volumes, well-selected and in a good state of preservation. The catalogue has been prepared with great care under the superintendence of Mr. Grant, the efficient librarian, and embraces both the Alphabetical and the Analytical method. The Mercantile Library Association is one of the best institutions which our city affords for the intellectual and moral culture of young men, and is deserving of the encouragement and patronage of our citizens generally and of merchants in particular.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, January 13, 1851.

MESSRS. EDITORS:—For various reasons, the main elements of interest in this city, for seven days last past, have clustered about the State House. It is, in itself, a remarkable thing for Boston and for Massachusetts, that the power of state is not in the time-honored custody of the Whigs. It is, on the other hand, a remarkable thing for those who are now dominant, that they are able to speak and it shall be done. They take hold of the tiller of the Commonwealth with hands somewhat trembling from long disuse or utter inexperience. The power is strictly in the possession of no party, each being in a minority. Were each to work alone, the most which it could accomplish would be to prevent the action of the other; and the whole machinery of the government would be at a stand-still.

It becomes, then, a matter of simple necessity to the activity of the functions of government, that some two of these parties should act together. Whigs and Democrats, or Whigs and Free-Soilers, or Free-Soilers and Democrats *must* vote for the same measures and men, or there will be neither measures nor men in power.

Now it so happens, as in all cases of long possession of power, that the "outs"—to wit, the Democrats and Free-Soilers—have had this bond of union against the Whigs, that the latter have been, in Massachusetts, the "ins" for a period of time which, if it does not run by the memory of man, has at least run somewhat by the patience of their opponents. It was most natural, then, (since there must be a coalition between somebody to carry on the legislation of the State,) that there should be a coalition between the "outs" against the "ins," upon that bond.

Considering the tenacity with which office lovers and holders cling to office, and the tenderness of their conscience upon all subjects connected with a removal from the same, it is not to be wondered at, that the Whigs should look with an exceedingly evil eye, and not particularly loving speech, upon this, now triumphant, antagonism. They are shocked at "the coalition." It is an unheard-of iniquity. Even the "neutral" and, on ordinary occasions, not over sensitive *Traveler*, has grown nervous at the dangerous posture of affairs, and is troubled with great unrest, lest the consciences of the Democracy should receive some detriment. They all forget, that in such a land as ours, *all* government springs out of coalition between those who, not being agreed upon numerous points, can yet coalesce upon some one or two considered most important, and vote with men and for men, nine-tenths of whose character, it may be, they do not like, for the sake of one more mighty tenth with which they can fraternize. It remains to be seen, for it certainly has not yet made itself manifest, that this new "coalition," which, on Saturday last, chose Geo. Boutwell, governor of Massachusetts, and will, it is anticipated, to-morrow choose Charles Sumner, senator in Congress, is any new or especially immoral phenomenon in governmental affairs. It might save the consistency of quite a number of people just now, if they would furbish their remembrance of that suggestive maxim which hints the practical difference of conclusions predicated upon *whose bull it is that does the goring*.

DEATH OF ADDISON GILMORE.

The community were shocked, two days since, by the announcement of the death of one universally known as one of the most prominent business men of this city, senior partner of the new banking firm representing Baring & Brothers, and the railroad king of New England. He came to this city some twenty years ago, and commenced hauling a hand-cart for Messrs. Whitwell & Bond. Rising rapidly, by his indomitable energy and shrewdness, he commenced the manufacture of saleratus, and subsequently the business of distilling. Lately he has been connected with and the originator of many of the railroads centering here, and since 1846, has been the President of the Western Railroad.

For several years he had been troubled with a disease of the heart, which prevented him from great muscular exertion. It is said that his physician had assured him that he held his life in his own hand, and could at any moment destroy it by violent exercise. Residing at Watertown, he on Friday night accompanied his family to a ball, and at about eleven o'clock commenced dancing. A few moments after he had began to dance, he complained to his partner of feeling unwell, and was advised to sit down; but, to avoid breaking up the dance, he persevered until its close, and had just sat down by his wife, when he fell forward upon the floor, and upon being taken up, was found to be *dead*.

The most bigoted lover of the ball room would have pleaded, I think, for another death scene than that, and the most enthusiastic eulogist of his successful and eminent business career, might feel a gloomy necessity of answering questions which reach behind and beyond the veil, and have to do with what is *in reality* the success of such a life, so ended—before he should point young men to his example, with an unqualified "go and do likewise."

Verily, the least in the kingdom of heaven is greater than that Girard who should be nothing but a Girard!

ITEMS.

The "spiritual knockings" troubled Rev. Mr. Coolidge's church so much on Sabbath, a week ago, that the reverend gentleman paused in his sermon to inquire as to their origin. On Monday evening, Mr. Le Roy Sunderland, who is the "spiritual" organ of this city, called upon the sexton to inquire if anything of the kind had been noticed, inasmuch as the spirits had informed him of the fact. Subsequently, the sexton satisfied himself that the noise proceeded from sundry spirits (in good Irish flesh and blood envelopes) who were "knocking" *the clinkers from the grate of the adjoining house.*

Jewett & Co. have in press the first volume of a reprint of "Grote's History of Greece." It is said to be one of the most valuable histories of the times. Yours, MORTON.

The Shakers of New Hampshire, have purchased a large tract of land in Ohio, to which they intend to remove in consequence of dislike and persecution from their present neighbors.

RIGHTS OF AMERICAN CITIZENS AT ROME.—When Pius IX ascended the Papal throne, and appeared to be the friend of liberal institutions, the American government, with the general approbation of the American people, appointed a minister to be its representative at the Court of Rome, to represent its sovereignty, and to look after the rights and interests of its citizens, as with other civilized and responsible governments. Mr. Cass, our minister, had no opportunity of presenting his credentials to the Pope during the revolutionary season of 1848, but remained in Rome, waiting to see what would be the proper government for him to address. During these troubles, Mr. Cass had the opportunity of rendering a service to the College *de Propaganda Fide*, by interposing his good offices with the triumviri, to save their building from certain apprehended danger, for which the Pope, on his restoration, expressed his warm thanks to him and to his nation. He also referred to his obligations for the interference of the American Consul in China, by which four Catholic missionaries had been saved from impending death. The extent of his gratitude—and its duration—will be learned by the following extract from a letter of the correspondent of the London *Daily News*, dated at Rome, December 6th:

"His Holiness, desirous of giving some proof of his gratitude, thought he could afford no stronger one than that of granting Mr Cass permission to open a Protestant chapel within the walls of Rome, for the use of American visitors, a plan which had been in contemplation for some time, and for the realization of which a conscientious and zealous clergyman, the Rev. Mr. Hastings, came hither from the United States, somewhat more than a year ago. Notwithstanding the Pope's express permission, so many hindrances arose that the chapel could not be opened last winter, and Mr. Hastings convoked his countrymen in his own apartments every Sunday morning, and conducted divine service there according to the Presbyterian rite. During the autumn of the present year, however, all objections appeared to be overcome; a suitable place was hired in the Via de Pontefici, and fitted up as a chapel at an expense of about 300 dollars, and Mr. Hastings, fully authorized by the government, opened the chapel and commenced divine worship, just one month ago. From what has subsequently taken place, it seems that the same secret enemies, who had labored to prevent Mr. Cass's plan from being carried out, resolved to put a stop to the whole concern as soon as possible. Accordingly, last week, Mr. Cass received a communication from Cardinal Antonelli, to the effect that, in consequence of the official complaint of the Cardinal-Vicar, the doctrinal decisions of the congregation of Propaganda Fide, and the earnest petitions of many English and American Roman Catholic residents, his Holiness had been reluctantly obliged to withdraw the permission which he had granted with respect to the American Protestant chapel."

It is not pretended that the Americans had in any way abused their privilege. Indeed the Pope has the grace to express himself "mortified" at the occurrence; but he could not in conscience act in opposition to the declarations of the *Propaganda*. It is an aggravation of the outrage, therefore, that the instigation comes from the very college in whose behalf our minister had interposed, and that it is perpetrated on an American in the very character of those Roman subjects who had been saved by our Consul in China—a missionary of a religion different from that prevailing in the country. And it has taken place at the moment that the Pope is taking such measures to consolidate his power in England, as has thrown the whole kingdom into a paroxysm of excitement; and at a moment when Archbishop Hughes, on his way to the Pope for official consecration over his diocese in New York, is everywhere boasting of the perfect equality and freedom enjoyed by Roman Catholics in this country. We hope this subject will obtain speedy attention in Congress, and that our Secretary of State will remonstrate in his ablest manner on an occasion eminently worthy of his highest energies.

There is another case of the same complexion, which is thus stated by a correspondent of the *Commercial Advertiser*, of this city:

"It will be remembered that an edition of the New Testament, printed in Rome during the time of the Republic with the sanction of the existing powers was taken from the publishers to the American Consulate for protection, just before the entrance of the French. One of the first acts of the restored cardinals was to order the seizure of those books, in spite of consular protection. Mr. Freeman, artist, the acting consul, made a spirited defense of the rights of the consulate in this case, before both the police and General Oudinot, then Governor of Rome. It was agreed that the books should remain where they were for the present, with the American and Papal seals upon, and the question of right between our Charge de Affaires and the cardinals to be carried up for decision. This was the best that could be done in the circumstances. Mr. Cass has not the power, if he wishes to have the goods removed out of the country, but he has failed of success. The government has at last decided to take them to the library of the Holy Office, where there are already immense quantities of Bibles and Testaments, published by the British and Foreign Bible Society. The American seal upon those books is thus declared to be of no value whatever. America has a Webster, who once made a splendid defense of the Bible against the plea of those who would exclude it from the Girard College as a sectarian book. Will he now, as Secretary of State, admit that the seal of the American Union cannot protect that book in the American Consulate at Rome?"

It is needless to add reflections. Every Christian freeman can make his own. We would not abridge the rights of our Roman Catholic fellow-citizens to the full enjoyment of their religion here. But we insist that they shall conform to those laws of good neighborhood, without which civilized society cannot exist—that they shall not intrigue with a foreign government against the rights of their own Protestant fellow-citizens whom business or pleasure may call to Rome, that they shall find out and publicly disown those cowardly assassins in the character of American citizens who have invoked this outrage, and that they shall, as a body and individually, exert all the influence in their power to obtain a full and speedy redress of the wrong. And if it shall appear in the end, that the Pope is not an actual sovereign, and that there is in reality no responsible government at Rome, which can be bound by the laws of comity and justice, that are recognized by all civilized nations; but that an irresponsible banditti, by whatever sacred name it may be known, can at pleasure set aside all compacts and trample on all rights—then it becomes a question for a great and free nation to decide for itself, by what means it shall vindicate its own dignity and perform its duty to its citizens in a foreign land. The precedent of Quallah Battoo might not be the best to follow; but it shows the principle which governs the case.

RELIGIOUS INTELLIGENCE.

AMERICAN BOARD.—The monthly meetings for intelligence and prayer, heretofore held the first Monday afternoon, are transferred to Dr. Spring's chapel, for the sake of more room. The receipts in five months are $92,044, an increase of $512 over last year. Not yet begun to double.

"Letters just received from Ceylon, dated Oct. 7th, speak of a powerful revival in progress at that time, in the Batticotta Seminary. It received its first impulse on the occasion of receiving as members of the church five pupils at that institution, on the second Sabbath it August last. This is at present the most striking feature in the missionary enterprise.

"In Western India there is a great change with respect to female education. The conviction has become general, that families are susceptible of education, and a large number of female schools have been organized; also Normal schools for the education of teachers. The Governor-General and the Bishop have taken action in their favor.

"Another fact of interest is the opening of the Koordish mountains (near which is located the Nestorian mission), so that there is the same security in traveling through Central Koordistan, that there is in any part of the Turkish empire. The Koordish power has passed away."

WEST SPRINGFIELD, MASS.—Rev. Henry M. Field, formerly of the Third Presbyterian church in St. Louis, has accepted a call to the First Congregational church in West Springfield, Mass., and his installation will take place on Thursday, Jan. 30. Sermon by Rev. D. D. Field, D.D., of Haddam, father of the candidate. Drs. Sprague and Vermilyes, former pastors of the church, are expected to be present and take part in the exercises.

CHURCH AT SAN JOSE, CAL.—A gentleman in California has written to his wife in Brooklyn, under date of Nov. 15: "It has been a bright, warm, October-like day. I have been staking off two lots, one for a Baptist, and the other for what we *call* a Presbyterian church—but it may perhaps be a Congregational. Well, what do you think I saw on our lot? Neither more nor less than the old pews (the finer ones) of our old Plymouth church! The two narrow Gothic back doors, through which we have passed so often, and the window-frames, windows and blinds. Mr. Brayton, the minister, bought these (but not the whole Tabernacle) in San Francisco. I tell Mr. Brayton that he must preach as well as Dr. Cox and Henry Ward Beecher, or the pews will get up and walk out!"

REVIVALS.

Extracts from letters of business received at this office:

WINDHAM, VT.—"We have been enjoying a precious revival in this place for some weeks past, an account of which I design to send for publication soon."

PITCHER, N. Y.—"Last Sabbath twenty-four persons were admitted into the Congregational church at Pitcher, N. Y., on profession of their faith in Christ, as the fruits of the recent revival in that place. The Baptist and Methodist churches have shared in the work.

"In North Pitcher there has been a good work among the Methodists, and the Congregational church is participating in it to some extent. Two or three young men were awakened and hopefully converted by hearing a sermon read by the deacon, when they had no other preaching; the church seems to be waking up."

OXFORD, CT.—"The past four months has been a season of special religious interest; about fifty have been hopefully converted to God."

AMHERST, MASS.—An interesting and instructive account of a work of grace in the First Church, written by the pastor, will be found on our first page this week.

BRIDGEPORT, CT.—The secular newspapers report a very extensive revival at Bridgeport, in nearly all the churches; about one hundred persons having already joined the Methodist church. A correspondent of the New Haven *Courier*, writing from Bridgeport, says:

"I could but notice the characteristics of this revival as being very similar to that mentioned by President Edwards, as having taken place in Northampton, Mass., in 1735. The chief instrument, under God, in this revival, seems to be the labors of Rev. Mr. Redfield, from New York, a lay preacher belonging to an order in the Methodist Church called *local preachers*, a class of people who support themselves, and those depending upon them, by business, or labor on other men, and preach on the Sabbath, or as circumstances will allow them to do from time to time."

LITERARY.

John P. Jewett & Company have published a work which has long been a desideratum in our American Horticultural literature. It is a work of 366 pages, 12mo with this title:—

"A Practical Treatise on the Construction, Heating, and Ventilation of Hot-houses; including Conservatories, Green-houses, Graperies and other kinds of Horticultural Structures: With Practical Instructions for their Management, in regard to Light, Heat, and Air. Illustrated with numerous engravings. By Robert B. Leachars, Garden Architect."

A little more than a year ago, Messrs. Cady & Burgess, 60 John-street, published the first volume of a work entitled "The Democracy of Christianity; By a Citizen of the United States." The author, who is a respectable minister of the gospel, and pastor of a church in Ontario county, has now finished the second volume, which completes the work, and expects soon to issue it from the press, with a new edition of Volume I. The first volume called forth many favorable notices from the press. One, which appeared in the *Cincinnati Gazette*, was written by a distinguished clergyman of the Episcopal Church, and has the following remark:

"An original and able work. It is easy to see that the great law of the Bible—*thou shalt love thy neighbor as thyself*—forbids all injustice and oppression, guards the inalienable rights of man, and must, therefore, if partially carried, establish popular governments every-where. The author, in a style very easy and forcible, shows that this great law of the Bible was once embodied by Divine authority in a written constitution—that given to God's ancient people, Israel. He examines this constitution very carefully, and shows that both in its provisions and its practical workings, it was the purest Democracy that the world ever witnessed."

The Pictorial Cultivator Almanac, for the year 1851, published by L. Tucker, Albany, is filled with useful information, even the "fancy work" being designed to convey instruction, by pictures of improved machines, animals and buildings. It is stated that wheat cut a full week before it is dead ripe weighs more than dead ripe grain, besides furnishing less bran and better straw, and shelling less in the field. Berkshire or half-Berkshire pigs will make as much pork out of 100 bushels of corn as a majority of the hogs raised in this country will out of 200 bushels.

Hunt's Merchants' Magazine commences its 24th volume in great affluence of valuable material. Prof. Tucker on California Gold, M. Rodet of Paris on the British Navigation Act of 1849, Hon. A. C. Flagg's history of New York Internal Improvements, and Cochran on Usury, are valuable articles. Mr. S. Beman furnishes a summary of the "Principles of Free Trade," which deserves to be studied: The U. S. Circuit Court has decided that a pocket-handkerchief is not "an article worn by men, women, or children." And yet it becomes *worn out* by use. Few of the actual miners in California have made money; the gold goes to those who transport and sell the supplies; and hence the rush of emigration is now *from* the mines. The average price of cotton exported in 1849 was 6¼ cents; in 1850, 11¼ cents, which is higher than it has been for many years. In 1847, it was 10¼ cents. It is probable the exports of flour and wheat in 1851 will equal those of 1847. The immense amount of statistical information in this magazine is a study for weeks of undivided attention.

Mr. S. P. Andrews has become a convert to what purports to be a New Theory of Society, discovered by Mr. Josiah Warren, of Indiana, formerly of New Harmony. To exhibit the system, he has commenced a series, or periodical issue of pamphlets, under the title of "THE SCIENCE OF SOCIETY: The New Constitution of Government, in the Sovereignty of the Individual, as the Final Development of Protestantism, Democracy, and Socialism." We opine he will have some hard problems to solve before he succeeds in converting the people to his doctrine, that "Cost is the scientific limit of Price," instead of value, now recognized as the true measure of price.

"Poems of Sentiment and Imagination, with Dramatic and Descriptive Pieces. By Frances A. and Metta V. Fuller." A. S. Barnes & Co., publishers.

"Judson, the Burman Apostle." A sketch of Adoniram Judson, D.D., by Daniel C. Eddy. Published by N. L. Dayton, Lowell. The death of Dr. Judson will doubtless call forth a number of publications.

The *Christian Examiner* for January *omits* the further prosecution of Mrs. Putnam against Prof. Bowen for libel on Hungary. It is said the matter is *postponed* at the request of Mr. B. or his friends, on account of the bearing it might have against his being confirmed in the professorship.

"Memoirs of the Life and Ministry of Rev. John Summerfield, by John Holland. With an introductory letter by James Montgomery." Published by the American Tract Society.

"The Law-abiding Conscience, and the Higher-Law Conscience"; with remarks on the Fugitive Slave Question; by Rev. Samuel T. Spear, Pastor of the South Presbyterian Church, Brooklyn.

"God's Law Supreme." A sermon on the duty of Christian People in relation to the Fugitive Slave Law. By Rev. W. H. Marsh, of Woodstock, Conn.

"The Perils and the Security of our Country." A sermon, by Rev. Elbert S. Porter, pastor of the Reformed Dutch Church in Williamsburgh, L. I.

"The Duty of Obedience to Government." A Thanksgiving sermon, by Rev. John O. Fiske, Pastor of Winter-street Church, Bath, Me.

The Pennsylvania *Journal of Prison Discipline and Philanthropy* is published quarterly, by E. C. & J. Biddle, under direction of the Philadelphia Society for alleviating the miseries of Public Prisons, instituted in 1787. Price $1 per annum.

The *Prisoner's Friend*, by Charles Spear, Boston. The January No. has a likeness of Judge Woodbury, with a sketch of his life, and some extracts from his writings against capital punishment. Judge W. was born in 1790, graduated at 19, admitted to the bar in 1812, Judge of the Superior Court in 1817, Governor in 1823, U. S. Senator in 1825, Secretary of the Navy in 1831, and of the Treasury from 1833 to 1841, Senator again in 1841, and Judge of the U. S. Supreme Court in 1847. In the charge to the Grand Jury in 1848 he says:

"We have sworn to support severe laws till repealed as well as all others, and though we may dislike capital punishment, *as I do myself*, yet, I have no right to set here nor you there, unless we are willing to take the appropriate steps towards enforcing the penalty affixed by the laws in all cases coming within the provisions of the laws."

In a letter which is also published, he adds:

"At all events, and in the worst result, the experiment of getting on here without capital punishment, can do but little injury—under the authority which exists to restore it whenever found to be judicious. While, if successful, the experiment will call down blessings on its authors."

It is found, however, by experience, in the case of the Fugitive Slave law, that it is not so easy to get a bad law repealed, even when its wickedness is so atrocious as to call forth general reprobation.

Col. Skinner's monthly, "The Plow, the Loom, and the Anvil," opens upon Vol. III, with increased vehemence in favor of a protective or exclusive tariff. It has, among many others, an article headed "The Great Industrial Exhibition on John Bull's own Dunghill for his own Benefit;" another on "Importation of English Cattle," without saying for whose "benefit;" and a third on the "Substitution of Mutton for Pork, with the Swedish proverb—"Sheep have golden feet, and wherever the print of them appears, the soil is turned into gold."

Col. S. tells of a Mr. Foss, of Fairfax county, Va., three miles from Alexandria, who raised 250 bushels of turnips from an acre of ground; but he gets out of patience at the little patronage his publication meets. "We attended a large exhibition of most respectable farmers, at Fairfax Court-House, and out of several hundreds, two agreed to patronize the 'Plow, Loom and Anvil,' and they were *thriving Yankees*." Make your publication purely agricultural, Colonel, and you will succeed better.

The old Massachusetts Temperance Society, of which Dr. John C. Warren is President, have reprinted in a handsome 12mo volume, Dr. William B. Carpenter's "Prize Essay on the Use and Abuse of Alcoholic Liquors," which won the prize of one hundred guineas in London. Dr. W. has added some useful notes.

Appleton's *Mechanics' Magazine and Engineers' Journal*, is a new monthly of 64 large pages, edited by J. W. Adams, C. E., and published by D. Appleton & Co., 200 Broadway, at $3 a year. The undertaking of such an enterprise by such a house, shows how great is the progress of scientific intelligence among our practical men.

Rev. Jacob Little, of Granville, Ohio, has published his New Year's sermon, in which he portrays the results of his twenty four years' ministry at that place, with some sketches of the expired half century. The township of Granville has 422 families, 2,207 souls, 614 church members, 782 impenitent adults, of whom 96, or one-eighth, were baptised in infancy. The church of which he is pastor has 272 members, and 236 Sabbath scholars, of whom 69 have learned every lesson. The township has 23 school teachers, all but one professors of religion, and 530 scholars. The periodicals taken are 851; political, 189; religious, read by 200 families, 500. We do not see *The Independent* in the list. The Sabbath is not openly violated by 1,238 adults, leaving 159 who visit, work, or journey, on that holy day. Family worship is maintained in 178 families, of whom 97 are of his flock; public worship attended by 1,244 adults, averaging 200 to each of six congregations—Baptists, Methodists Episcopalians, Congregationalists, Welsh Baptists and Welsh Congregationalists. There are 52 families in which ardent spirits is used, 244 which have no family altar, and 234 no religious paper. There are 20 drunkards, 21 who cannot read, 143 use profane language, and 320 who use tobacco, at a cost of $1,600. Presume the minister is not one.

The *American and Foreign Christian Union*, for January, has portraits of Martin Luther and Ulrh Zuingle. The accounts it gives of the Society's work at home and abroad, are encouraging, and the calls for extended labor are most urgent, far beyond the means at disposal.

The *Anglo-American New Church Repository*, for January, has among other things a sharp review of a volume by Rev. R. De Charms, on the necessity of the three degrees in the ministry without which, says Mr. De C., "the spiritual and celestial planes of the mind never could be opened in men of the Church on earth." It would surely be better to have bishops than run the risk of such a calamity.

The "Bards of the Bible," by George Gilfillan is republished by the Harpers. It is filled with specimens of most elaborate eloquence and beauty

The late speech in Congress of Hon. Orin Fowler, of Massachusetts, on Cheap Postage, has been published, and shows that his skirts are clear of the guilt of allowing this great measure to fail. He well defends his cause. The net revenue for the last year, from the free States was $2,453,055; cost of transportation, $1,201,088; excess, $1,251,909. From the slave States, net revenue $918,86; transportation, $1,295,728; deficiency, $377,292. And yet the South will not let us have cheap postage.

CONGRESS.

THURSDAY, Jan. 9, 185.

THE SENATE debated the California Land Claims, and the HOUSE the New Hampshire election.

Mr. Douglass called up the bill providing for the free navigation of the St. Lawrence river, and ten it was made the special order for January 28th

Mr. Pearce introduced a joint resolution relinquishing to the State of Maryland two of the cannon captured by the Baltimore Committee of Gen. Riley, at the battle of Contreras. He did Gen. Riley desired to present these cannon to his native State.

FRIDAY, Jan. 10.

THE SENATE had an interesting debate on a bill granting 50,000 acres of land to Wisconsin, to supply some deficiency in land granted by a former act. Mr. Dawson raised an objection by putting forth the former doctrine of the Whigs, that the land should be divided among all the States. Mr. Foote deprecated the raising up of any old party issue. What was it that put down the English Convocation, and has ever since kept us from schism

Mr. Hale was in favor of the bill for several reasons. He was for giving these lands away; for this was the last time they would have an opportunity of giving. After the new representatives under the new census take their seats, there will be no more given—it will be taken then. Another reason was, that if all the public means were given away to particular States to make particular internal improvements, then there would be no more difficulty in the way of the Democratic party, growing out of the question of a general system of internal improvements. The Western States were peopled hypersons from the Eastern States, and in giving hem these lands we were giving only to our own people.

The HOUSE finished the New Hampshire election case by confirming Mr. Morrison in his seat, 8 to 90.

SATURDAY, Jan. 11.

SENATE not in session. The HOUSE took up Cheap Postage, after a week's rest, with the following *tremendous* results:

Mr. Phelps advocated a three cents rate or letters pre-paid, and five cents not pre-paid. He was opposed to a uniform rate of five cents, which would diminish the revenues of the Post Office Department, and showed that what he supported would sustain itself after the first year, while a two cents rate would pension the Department on the Treasury.

Mr. Matteson said, that while gentlemen were discussing the abstract proposition, the people all sections were demanding a reduction of postage. If gentlemen supposed that the many memorials on the subject emanated from any particular place they were mistaken. They came from all sections and classes in New York. He gave notice of amendments he intended to offer; opposed the abolition of the franking privilege, and would go for the lowest rate of postage he could get.

Mr. Dunham was in favor of a uniform rate of five cents. If the experiment succeeds, the postage can come down lower.

The Committee rose, and the House adjourned.

Not much progress in that!

MONDAY, Jan. 13.

IN SENATE, Mr. Seward presented 500 petitions for the freedom of the public lands to actual settlers. Mr. Cooper presented petitions for the repeal of the fugitive law, but declared that the great body of the people of Pennsylvania did not desire it. Large numbers of petitions were presented on the tariff. The bill to cede the public lands to the States was taken up, and Mr. Felch made a speech against it.

In the HOUSE much time was foolishly wasted in suspending the rules to allow the introduction of sundry matters out of their turn—as it will be the case until the business members of the House agree to stick to business in its regular order at all hazards. The House then went into Committee of the Whole on the state of the Union, on the Cheap Postage bill. Mr. Potter closed the debate, and defended the bill, when the Committee rose and the House adjourned.

TUESDAY, Jan. 14.

IN SENATE numerous petitions of periodical dealers in New York on the subject of Postage.

Mr. Hamlin presented a petition of Thos. Ritchie, asking to be relieved from his contract for the execution of the public printing, or that new prices 50 per cent. less than those fixed by the law of 1849 be substituted for those now allowed.

Mr. Pearce's resolution of inquiry concerning duties in California was adopted. A bill passed defining certain boundaries in Minnesota. The bill allowing the assignment of Land Warrants was made the special order for Friday. Mr. Felch finished his speech against ceding the lands to the States, and Mr. Walker commenced one in its favor.

In the HOUSE the Cheap Postage bill was passed over, in Committee of the Whole; but the telegraphic reports are so confused that we cannot give much of a history. It closes as follows; verbatim

Mr. Strong's amendment to Mr. Brown's, providing uniform rate of three cents, was adopted—ayes 88, noes 84.

Mr. Ashmun proposed to amend this by charging five cents on letters not pre-paid. Incidental debate took place in advocacy and opposition, when Mr. Ashmun's proposition was adopted—ayes 85, noes 69. Question was stated on repressing the amendment of Mr. Brown, as amended by Messrs. Strong and Ashmun, but without taking a vote. The Committee rose, and the House adjourned.

FOREIGN.

The American mail steamer *Washington*, from Bremen *via* Southampton, arrived on Wednesday evening, with 50 passengers, and a large and valuable cargo of German and French goods, and the London news to Dec. 21.

The Franklin reached Havre on the 18th ult., having made a magnificent run to Cowes, beating the Niagara nearly 36 hours. She is to leave on the 1st January, and will bring a full cargo, as she was fast filling up at $30 per ton.

The Washington is the bearer of an address from the Mayor, Aldermen, and Burgesses of the town and county of Southampton, agreed to at a special meeting of the Council held on the 20th ult., praying the President of the United States to honor the port of Southampton by selecting it as the port of arrival for the Pennsylvania.

From England, in domestic affairs and politics, there is little of additional importance by this steamer.

It is expected that the submarine telegraph between Dover and Calais will be completed before the opening of the exhibition in May next. No less than eight wires will be laid down from shore to shore.

The Bishop of London has directed the Archdeacons of London and Middlesex to visit all the churches and chapels in which it is alleged that Romish ceremonies are practiced, and to report to him every case in which any ceremonies or forms are used not authorized by the rubric, nor sanctioned by established custom.

The Hon. Charles Augustus Murray, second son of the late Earl of Dunmore, and nephew of the Duke of Hamilton, was married in Scotland to Miss Elizabath Wadsworth, only daughter of the late Mr. Wadsworth, of Genesee, N. Y., Dec. 14.

Mazzini lately visited Paris. The *Independance* of Brussels says that he came disguised as a sailor, was received in the house of a military notability, and had conferences with several others. His presence was required relative to the loan employed to promote the success of the democratic cause in Prussia. His loan, it seems, is going on favorably; seventy or eighty French representatives, says the *Independance*, have each contributed 80 fr.

VALUABLE INSTRUMENTS.—At the sale of the musical library of the late Duke of Cambridge, a violin, by Straduarius, the favorite instrument of His Royal Highness, sold for 115*l*. 10*s*.; and another instrument, by the same maker, for 140*l*.

An English paper says: "Owing to the vast improvements which have lately been made in shipbuilding, it is expected that arrangements will shortly be entered into between the leading proprietors of the mercantile marine navy of this country and the United States, for a race round the world."

The poor people in Limerick are flocking in shoals toward Waterford, on their way to America. In Waterford the influx of people from all the surrounding counties, *en route* to the land of the far West, is very great.

It is said that the Pope personally was opposed to the recent establishment of the English hierarchy, and that he now regrets having given way to the instances of the "Propaganda fide." The anti-Popery demonstrations in England have produced so much alarm in the College of Cardinals that they now are exceedingly anxious to settle their differences with Piedmont.

THE GREAT EXHIBITION OF 1851.—The Emperor of Russia has given £20,000 for the use of the Star and Garter at Richmond, and the Emperor of Austria has taken Mozart's hotel for the season. House rents in London are rising enormously, as much as £12 per week being offered for a small house in Clarge's street. There are reports of most extraordinary speculations in the provision line, one poulterer in the city having arranged for 1,000,000 chickens.

THE QUEEN'S ANSWER TO THE CITY OF LONDON ADDRESS.—The deputation from the Court and Common Council were next introduced, and Mr. Wood having presented the address, her Majesty replied as follows:

"Gentlemen—I sincerely thank you for your renewed assurances of unaltered attachment to my person and throne, and to the constitution of this country. Your tried and consistent advocacy of the equal enjoyment of civil rights by all classes of your fellow subjects, entitles the expression of your sentiments on the present occasion to peculiar consideration. I rely with confidence on the support, my desire, and firm determination, under God's blessing, to maintain unimpaired the religious liberty which is justly prized by the people of this country, and to uphold, as its surest safeguard, the pure and spiritual worship of the Protestant faith, which has long been happily established in this land."

There is a very deep division among the Non-Conformists of England as to the course which ought to be taken by them on the question of Popery and in defense of what is called "The Queen's

THE PILGRIMS AND THE PURITANS:

THEIR PRINCIPLES, CHARACTER AND POWER.

A DISCOURSE, PREACHED DEC. 22, 1850, IN THE CHURCH OF THE PURITANS, ON OCCASION OF THE ANNIVERSARY OF THE LANDING OF OUR PILGRIM FATHERS. BY GEORGE B. CHEEVER, D.D.

MALACHI, 4: 6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Taking these words as intimating an admiration and imitation of the holy fathers of the nation, and a return to the love and practice of their faith and virtue, nothing can be more suitable on the present occasion. We are to dwell upon the principles and character of our Pilgrim and Puritan Fathers, and the inheritance of power and responsibility growing out of it.

Principles, Character, Power! Character grows out of principles, principles are the foundation and the beams of character, and character wrought out of virtuous principles is the source of power. Then power increases by Divine Grace and Providence, and by an internal necessity and law of progress, as long as the vital inspiring principles continue. All our good institutions received a momentum from the force and character and principle, with which our fathers set them a-going, that is carrying them on still. And onward they will go, over all obstacles, if we are but faithful to our fathers, and our fathers' God.

I remark as the first and greatest point to be considered in the character of our Pilgrim and Puritan ancestors, their unquestionable and remarkable piety. They had a most submissive and unwavering trust in God. They drew their motives from on high. They beheld the throne of God, and the powers of the world to come took fast hold upon them. The whole class of loftiest Christian graces and virtues was singularly predominant in the development of their character and life. Faith, hope, love, forbearance, self-denying endurance, indomitable perseverance; and all these things for God and His glory, not self or self-aggrandisement. Their piety was deep and self-forgetting, and they had no private schemes. From the first moment of their setting out in the Christian life, at such a period of persecution as then prevailed in England, they were weaned from the world, and raised above it, by the very tempests that beat upon them.

> "The whirlwinds that rise
> Shall glorious-ly hurry our souls to the skies."

Men who became Christians at all, in such a period, must of necessity, be so rooted, as in time of persecution not to fall away. Perhaps the earliest church ever founded on these principles in modern times was in 1592, in London, when fifty-six of its members were hunted out by Queen Elizabeth's Commissioners, and put to death by various inhuman cruelties. These martyred children of God, when they refused to go to the Statechurch, as commanded by law to do, were told by the Commissioners that it was not piety to God that was required of them, but obedience to the Queen, and that "if they would only come to the Established Church, and obey the Queen's laws, they might be dissemblers, hypocrites, or devils, if they would." So much regard for religion the kingdoms and princes of this world generally have had, when, under pretence of rendering unto Cæsar the things that are Cæsar's, they have forbidden men to render unto God the things that are God's. Away with your religion from politics, has been the cry. Religion is a good thing everywhere else, but in politics it makes men mad.

Ten years after this, in 1602, a few Christian persons on the borders of Lincolnshire, whom God had taught by his spirit, joined themselves by covenant into a church, "as the Lord's free people." The preceding persecutions had been God's window, to let light into their souls, and they had come to the conclusion, in their own words, "that the ceremonies prescribed were unlawful, and also the lordly and tyrannous power of the prelates, who would, contrary to the freedom of the Gospel, load the consciences of men, and by their compulsive power make a profane mixture of things and persons in divine worship; that these offices, courts, and canons, were unlawful, being such as have no warrant in the Word of God, but the same that were used in Popery, and still retained." Out of that church covenant grew the civil and religious constitution formed near twenty years afterward on board the May Flower; formed on God's highway, under no human jurisdiction, within no human empire, neither the outgrowth, nor appendage, nor codicil, nor consequence, of any other constitution on earth, but a legitimate result of that free New Testament Church Covenant, in which were the germs and the spirit of all the civil and religious freedom in our country.

And now we beg you to remark, as a thing worthy of solemn note at this present time in our land, that this church covenant, out of which God has caused to spring the freest constitutions, the most religious states, and the mightiest growing empire in the world, *was itself the direct product of disobedience to unrighteous human law.* It grew out of the conviction that the things prescribed and forced upon them by human law were unlawful in the sight of God, having no warrant in his Word, and not to be obeyed by his people. Had it not been for this conviction of pure, conscientious, correspondent, resolute action in carrying it out, throwing themselves solely upon God for his protection, the May Flower would never have borne that band of Pilgrims on a stormy sea, nor ever witnessed the signing of that constitution of freedom, which was—all the foundation of all our liberties.

That Constitution sets forth as its very first objects the glory of God and advancement of the Christian Faith; and for those ends they entered into that Covenant, by virtue of it constituting themselves a civil body politic, "to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions, offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony; unto which we promise all due submission and obedience." Let the care be marked, with which, in the first place, they made the glory of God their supreme law and object; in the second place, determined to enact such laws only as were just and equal, the supreme and only infallible judge of such justice and equality being, in their view, God's Word; and in the third place, bound themselves to render all *due* submission and obedience, and that only. They would sooner have cut off their right hands than they would have signed a contract to render obedience to human law, any farther than God's Word and their own consciences permitted them to do.

They had signed their Church Covenant "as the Lord's free people, to walk in all his ways, made known, or to be made known to them, according to their best endeavors, *whatever it might cost them.*" A tremendous sentence was that, leveling a blow right at the gates of hell, stronger than had been struck for centuries, but involving also for themselves an amount of toil, hardship, suffering, privation, persecution, and sorrow even unto death, of which, with all their familiarity even then with trial, they could hardly dream. At whatever cost! O noble spirit! And it was indeed a mighty cost, involving the sacrifice of all that we hold dear on earth, ease, comfort, friends, a quiet fireside, their country and their homes. But what were all these blessings, to souls trained, inspired, and taught of God as they were, without freedom of opinion and of conscience? Their very Church Covenant was in itself the absolute insurance of persecution and malignity on the part of the world and the world's law; but God had disciplined them for their great work, by a baptism of affliction beneath the oppression of unjust human law, that they might have, to the last moment of life, an indomitable spirit of civil and religious freedom. It was the flail of persecution that first beat them out from the Established Church, and separated the chaff from the wheat, and then God suffered them to be ground between the millstones of civil and ecclesiastical despotism, that they might come out the finest and purest of the flour.

Now we can hardly conceive the extent of our obligations to their sufferings, and to the spirit of their determined, conscientious, patient, passive, but enduring and energetic resistance to oppressive law. We are hardly able to conceive the extent to which the whole world, almost, was steeped in the spirit and maxims of despotism. The will of the monarch was regarded as supreme. And even in our own day, though the thing is absolutely ludicrous, a grave charge has been brought by distinguished historians against our Pilgrim Fathers, because they had the audacity to choose for their church in America an independent New Testament form, in opposition to what they knew to be the sentiments and worship of the King! Though the accusation is but the record of a virtue, yet the excellent historian (Grahame) thinks it worth while to defend the memory of the Pilgrims against such charges, and devotes several of his pages to their refutation.

Neither can we adequately conceive what the whole world owes to our Pilgrim and Puritan Fathers. An empire of freedom in self-government was to be founded, in reliance upon God, and under the guidance of his word. It could not come into existence at once, for the world was not prepared for it; and it must grow out of the practice of hardship, self-denial, and self-government, generation after generation, for more than a hundred years, before it could begin, either by example or by power, to have an effect upon the nations. Now, it rouses the world. More than two hundred years after the first band and generation of toiling, praying, dying patriots had gone to their graves, (quiet graves in the wilderness, how wild, how peaceful, uncovenanted with man, but covenanted with God, and watched for the resurrection,) it shakes the empires of the whole earth to their center. There is not a despotic government on earth, nor an Anti-Christian hierarchy, but trembles and totters before it.

But if all this mighty influence had come suddenly, it would have been as a devastating earthquake or volcano; and therefore God caused it to grow up gradually, almost silently, by his providence and grace, and the nations, if they please, may all grow wiser and happier by this very power. But if this experiment had failed, the whole world must have gone back to tyranny, and would now have been more filled with misery and crime than at any time in the last hundred years. The throes of liberty, even in the French Revolution, would not have been experienced: in all probability, no incarnation of individual ambition and power like Napoleon, would have been raised up to drive God's plowshare of convulsion and of preparation fiercely over Europe; no new examples, or movements, or structures, or lessons, of human freedom would have arisen, and so far as we can judge, not only religion, but science and invention itself, would have cast the shadow of their dial backward.

Such is our inheritance of character and principles, and of power growing out of them. But we must look more particularly at some of the forms in which these possessions are enshrined, and under which, and by the perpetuated purity of which alone it is, that the glory of freedom can continue with ourselves, or an ennobling and redeeming influence go forth from us upon the nations. And the first thing I shall mention is the SABBATH of our GOD, of the true holiness of which, the Puritans held almost the first true scriptural and spiritual conception; and of the holy observance of which they set almost the very first example that had been known on earth for more than a thousand years. And here again, they gained this glorious possession, accomplished this victory, and made this marked advancement in the Kingdom of God, by a faithful, determined disobedience of unrighteous human laws, even unto death. They rescued the Sabbath from the profanation of popular immorality, and the desecration of iniquitous civil and ecclesiastical statutes, and gave their heart, life, and worship to it, as the Day of God. The desecration of the Sabbath in Holland was one of the grand reasons constraining the Pilgrims to leave their quiet abode as a church in Leyden. And in England, at the same time, by the laws of a drunken King, the ministers of Christ were ordered to read in the churches proclamations for dancing, archery, leaping, vaulting, May-games, May-poles, and other sports upon the Sabbath, as a special privilege and reward for those who attended the Established Church; and whoever had loyalty enough to his God and Savior to refuse to read these blasphemous edicts, was forthwith suspended and imprisoned.

Now by the principles promulgated in some quarters in our day, these ministers of God were all bound to obey these laws of man to the letter, asking no questions for conscience sake; and if they refused to obey them, they went against the ordinance of God commanding obedience to the powers that be. According to the theories even of some professedly religious men, those holy and noble spirits, who cast defiance at King James and his Book of Sports, and refused to obey his laws for profaning God's day, were setting to the people an example of treason and rebellion! For if you say that this forms an exception, because one of God's explicit laws is, "Thou shalt honor the Sabbath day to keep it holy," the answer is plain, that the King and his laws contemplated that very thing; contemplated the keeping the Sabbath in the very way they asserted to be right, that is, by sports and dances. And who are you, ask these venal theorists, that pretend to set up your conscience against human law, as to the manner of keeping the Sabbath? If the powers that be, command you to keep it by sports and dances, then that command makes that manner of keeping it right; for that which would have been wrong, tried by the word of God, becomes right when human law authorizes it. Such is the iniquitous sophistry which has been in some quarters recently palmed upon the people; such is the immoral casuistry, by which, could it be successful, the authority of God's Word would most certainly be destroyed, and infidelity, wide-spreading and resistless, would take its place among the nations.

It has been sometimes said that the inevitable recoil of holy prayerful minds from such abominable examples and laws of licentiousness for the profanation of God's holy day, threw back the Puritans into a legality and over-strictness in the observance of it, rather suited to the genius of the Jewish, than of the Christian dispensation. But they were laying the foundations of many generations, and would to God we had the Puritan Sabbath, in all its strictness, back again, over the whole length and breadth of our land. It is impossible that the Puritan institutions of freedom can be sustained, if the Puritan Sabbath goes down; for the Puritan Sabbath was the Sabbath of God, and in the main it was kept by our fathers, as it was for many happy years by their descendants, and is now to a good degree, better at least than anywhere else on the earth, in the main, as God would have it. If they erred at all, they *ought* to err upon the side of strictness. The descendants of the Pilgrims are as yet a Sabbath-keeping people, and none but a Sabbath-keeping people can be truly free. Our fathers were almost theocratists; they were entirely so in all things relating to religious duty, and so we all ought to be. They took God's law as their law, God as their King, and to him they were loyal. For the bright example they set to the world in this matter of keeping the Sabbath, if for nothing else, their memory would deserve to be enshrined with admiring love in the soul of every Christian patriot. They so acted in this thing, that the whole world might safely imitate them. Their very first Sabbath was a glory to their life, and a light to all generations; for though within ten minutes' sail, if the wind and tide favored, of the place where they were to abide all the rest of their pilgrimage, they moored amidst the nipping cold, at a desolate island, and would not again set a sail that day, nor take an oar in hand, nor do aught of worldly work, because it was the Lord's Day, and they dedicated its hours to the worship of their God. It was the beginning of their perfect freedom from bondage, and it was a wonderful consecration of all New England to God, when there they raised their Sabbath hymns and Sabbath prayers.

> "Amid the storm they sang,
> And the stars heard, and the sea,
> And the sounding aisles of the dim woods rang
> To the anthems of the free."

And now if you wish to bring back bondage instead of freedom, the fear of man instead of the love of God, superstition instead of religion, licentiousness instead of virtue, immorality instead of piety, bring back the European and the Romish Sabbath! Parade the streets with processions to the sound of military music; suffer the shops for intoxicating drink to be open on the Sabbath day, and the law for its protection to be shamelessly violated; employ your vagrant boys in the sale of immoral newspapers, making the Sabbath their day of profitable trade; open the theaters on Sabbath evening, commencing by the mask and pretence of concerts of sacred operatic music; let intrusion after intrusion be made upon the sacredness of the day with impunity, and while you invoke the majesty of law to protect your own property, let the laws framed for rendering unto God the things that are God's sleep as a dead letter; do all this, and suffer all this, and step after step religion will decline, and luxury, effeminacy, corruption, venality, and the worship of wealth and power, will come in, and the principles that alone can perpetuate our freedom will die out of existence.

But by God's grace this shall never be. By God's grace we will hold on to the Puritan Sabbath, and in so doing we will preserve and perpetuate another possession of our Pilgrim fathers, priceless and glorious, THE INDEPENDENCE AND FREEDOM OF THE PULPIT. Perhaps in no country on earth has the pulpit been so free and outspoken for a series of generations, as in this country; so directly connected with God's throne, so entirely independent of human statutes and influences. Our memory of the Latimers, the Baxters, the Bunyans of England, and other noble Puritans, amid the sacred baptism of fiery persecution, presents periods of unrivaled plainness, boldness, and independence there also; but nowhere on earth is independence and freedom of opinion and of speech a possession of the ministry so characteristic, habitual, admitted and expected, as in this country. And no language can tell the importance of preserving this independence. God will sustain it, if He means to make preaching the grand instrumentality for converting the world. The pulpit is a sacred, free, exalted enshrinement of all God's messages to our fallen race. All institutions are beneath it; it is far above all earthly things. It is superior alike to the despotism of public opinion, and the petty tyranny of individual minds. It ought ever to guide public opinion, and not follow it. A time-serving pulpit is one of the greatest evils God ever suffers to fall upon a people. In our day, beyond all question, the pulpit is too apt to follow in the wake of the merchants and the newspapers, and to regard not only what God says in his Word, and what will meet God's approbation, but also what will meet the sanction of the exchange, and the approbation of the public press. Popularity is the element which the Pulpit is in danger of courting, instead of manifesting an independent faithfulness to God's word and to the souls of men. This is a great crippling of its power. The extreme of this evil was one of the grand causes of ancient Israel's overthrow. The priests preached at the bidding of the princes, and of the rulers, and of the people, what would please *them*, not what was in God's word. You have in the seventh chapter of the Prophecy of Amos a conflict between a time-serving priest and one of God's most resolute and faithful prophets, with the terrible thunderbolt of God's wrath because his Word was restrained and slighted.

The prophet Amos had been commissioned to declare both to Israel and Judah the indignation of the Lord because of their iniquities; "because they have despised the law of the Lord, and have not kept his commandments, but their lies caused them to err, after the which their fathers have walked; because they sold the righteous for silver, and the poor for a pair of shoes; because they oppressed the poor, and crushed the needy, but said to their masters, Bring, and let us drink together! They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the plague has gone out among the people. We are distressed and filled with anguish at such profane sophistry, and we tremble for its results.

Moreover, if there be anything in God's Word, which the opinion and interest of man, or of earthly statute, forbids us from declaring, we feel almost irresistibly impelled to turn the lightning of God's Word directly upon that very thing. We feel called upon to vindicate the insulted majesty of God's law; we must do it. In the name of all that is sacred, to whom shall the people look for instruction from God's Word, as to all their moral and religious duties, but to God's ambassadors? "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts. But ye (God now speaks on in a strain of rebuke for the violation of this command), but ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of Hosts."

Now there is nothing so important to be preserved, as an Apostolic, Puritanic independence, boldness, and faithfulness in the Pulpit. There are powerful temptations against it, and there are insidious advances to put it down; but the men who labor to destroy it, could they be successful, would find too late, to their own cost, that they were working to destroy the bulwarks and safeguard of their own and their country's liberties by line, and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land."

This singular drama is full of character and fire, and it is one of the most solemn, admonitory, and instructive pages in the word of God. It shows with what burning indignation he regards every attempt to prevent the preaching of his word, just as he has given it.

You have also in the 30th chapter of the Prophecy of Isaiah an example of the blight and desperateness to which the wickedness of the refusal of the word of God had risen, and of the devouring anger of the Lord God against it.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophesy not unto us right things, prophesy smooth things, prophesy deceits, get out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." This is precisely the iniquity of those who exclaim, Away with religion from politics, and who dare to affirm that there is no higher law than human law for man's guidance under a civil state.

"Wherefore, thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay yourselves thereon, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." The same strain of fiery retribution for the same sins is to be found in all the Prophets, and also in the Psalms. Let any man read the first twelve chapters of the Prophecy of Jeremiah, or the twenty-second and twenty-third chapters of the same, and compare them and the with the sharp words of the minor Prophets, but with the thirteenth and twenty-second chapters of Ezekiel, and he will need no other demonstration of the vengeance of the Lord God against those who would silence his word, or set up laws for man's guidance conflicting with it.

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" "Ephraim is oppressed and broken, because he willingly walked after the commandment;" that is, the statutes of the house of Ahab. "This saith the Lord (by the mouth of Micah) concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him: therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips, for there is no answer of God."

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